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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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ALL THINGS NEW.

A NEW year's greeting to all our readers! Yes, the greeting of a new century!! The twentieth century, so long talked of, has begun at last. This is the first time that any of us have crossed the line from one century to another, and we are not likely to do so again. The new century starts with the accumulations and possibilities given it by the old century. The wonderful developments and increase of knowledge in the nineteenth century—the century of many prophetic fulfillments, and having in it several prophetic ends—is readily identified with "the time of the end," (Dan. xii. 4), which laps over to 1915. So many great things have surprised the world in the nineteenth century that we almost cease to be surprised at anything; but in the spirit of awakened expectancy, we ask, "What next?" and are almost ready to say that no suggested thing is impossible. And if the wonderful inventions and developments prove the greatness of man, this further proves the greatness and glory of God, the Maker of all.

At the beginning of this new volume of the HOPE it seems appropriate to speak of some of the new things mentioned in the Word. In Revelation xxi. 5, we read: "And he that sat upon the throne said, Behold, I make all things new." (See also Rev. v.) These words express the supreme purpose of God—through Christ—to bring all things up to a certain ideal condition. The Lord Jesus is not only the express image or manifestation of the Father's person and love, but he is also the revelation of God's ideal and purpose concerning man. In his earthly life, he was the expression of the noblest earthly manhood; and in his exalted condition, he is the Ideal and Assurance of what man will be. What Jesus is, he has become by the operation of the divine power, and the execution of the divine purpose, in him. And in Acts xvii. 31 we learn that God, in raising up Christ, has given assurance unto *all* men—not merely the assurance that he will judge them all, but that the judgment will result in such a victory as has

been realized in Himself. He went through the judgment process, (by which the prince of this world was cast out), and was therefore lifted up, or highly exalted, to the divine ideal of man in God and God in man, as a result of which, and by the same judgment process, he will draw all unto himself.—See John xii. 31, 32; 1. Cor. xv. 28; Philip. ii. 9–11.

The Lord Jesus took our nature, being made in the likeness of sinful flesh, in order that he might die to sin, or condemn sin in the flesh,—made sin for us, that we might be made the righteousness of God in him, (Rom. vi. 10; viii. 3, 4; 2. Cor. v. 21), that he might be our Head, an illustration of God's method of subduing (reconciling) men to himself, judging down and out all elements of their nature that are sinful, or only temporal in their use, and developing or judging up to perfection all the elements needed in the final or glorified state of man, and also be the channel between God and man through which the overcoming power might come into us. He is the Way, the Truth and the Life—God's way down to man, and man's way up to God; God's truth revealed as a subduing, winning, reconciling power; God's life imparted to man and developed to perfection by the process of judgment. He shall not fail, nor be discouraged, till he shall send forth judgment unto victory.—Comp. Isa. xlii. 1–4; Matt. xii. 18–20.

That the Lord's method of subduing man includes reconciling him and overcoming in him is clear by several Scriptures. It is affirmed that he will "reconcile all things unto himself," and "subdue all things unto himself."—Col. i. 19, 20; Philip. iii. 21; 1. Cor. xv. 28. In the first named passage this universal reconciliation is shown to be the will of the Father and the object of the sacrifice of Christ. In the second it is shown that the change of the body of the saints and the subduing of *all* things are by the same power and process. And the third shows that when all things are subdued unto him, God will be all in all. This is the Lord's way of making all things new.

The glorified Jesus is the new or spiritual man. In answer to the question, "What is man?" the apostle, instead of pointing back to Adam, points upward and says, "We see Jesus * * crowned with glory and honor."—Heb. ii. 6-9. He is contrasted with the old, or natural man—Adam. Adam and Christ are called the first and second men—the two Adams.—1. Cor. xv. 45–47. It may be asked, "How could Christ be called the second man, as there were millions of men between Adam and Christ?" The answer is, All these were included in Adam—the natural or earthly man. He was the first man because he was the head, the unit of the whole, the seed of the race for generation. And Christ is the second man because he is the Head, the Unit of the whole, the Seed of the race for regeneration. The animal life and body of mankind are of the first Adam, and the spiritual life and body of mankind are of the second Adam. But, in order to carry the race over from the old to the new, from the natural (the animal, or flesh and blood state) to the

spiritual, Jesus came first in the flesh, or first Adam condition (the Word made flesh—in the likeness of sinful flesh—made sin for us) and overcame the enmity, putting it to death in himself, dying to sin—the sinful nature—(Rom. vi. 10) by overcoming it and never yielding to it, (Heb. ii. 14-18; iv. 15), and was therefore raised and perfected on the spiritual or second Adam side. In Him, therefore, the old was *made* new; and he is the Head and Forerunner of mankind. When he died and rose for the race, in him all died and rose. "Wherefore henceforth know we no man after the flesh."—2. Cor. v. 14-16. Because our Surety has risen, we anticipate the victory of all for whom he died and rose. He knowing the way, and all the obstacles in the way, is able, as the Father's expression of love and power, to "make *all* things new."

From all the facts revealed to us we draw the conclusion that it is God's purpose, which no power can thwart, to create a race of spiritual men,—to bring all mankind out of the old Adam state of sin and death, into the state of righteousness and life pertaining to Christ—the new or spiritual Man. As all die in the first man, all shall be made alive in the second Man,—every man in his own order.—1. Cor. xv. 22, 23. What was first in God's purpose, is second in the order of development, that order being: "First the natural, and afterward the spiritual." Seeing the end from the beginning, he said: "Let us make man in our image, after our likeness," and began by making man on the plane of the flesh, with the object in view of making all things new in due time and order. The whole creation was made subject to vanity in hope, and shall be delivered.—Rom. viii. 20, 21. Whoever sees this plan of God can say in the language of the Psalmist: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."—Ps. xvii. 15.

The relation of the natural and the spiritual is not only true in Christ and the race, but is manifest in all the Plan of the Ages. Almost all things are brought to view in pairs—related as the natural and the spiritual, the old and the new; and the elder serves the younger, and in due time is supplanted by the younger. The spiritual, being God's ideal, is the real supplanter.

This principle was illustrated by Jacob and Esau. Esau, the firstborn, was supplanted by Jacob. The younger secured the birthright and the blessing of the firstborn, and the elder served. Why? Because Jacob was chosen of God to represent his ideal, the spiritual. This is why it was said: "Jacob have I loved [chosen], and Esau have I hated [rejected]." It was principles, not men, that God loved and hated. The spiritual is God's elect. The history of those men was an allegory. The apostle intimates that ancient characters and events were all types or shadows.—1. Cor. x. 11. When God chooses men, it is their mission to bless those not chosen.

We have considered the two Adams. They are both chosen to be heads of the race. As a means of carrying out the plan, both have

wives—Eve and the Church. Eve was chosen in Adam, and the Church was chosen in Christ. Both pairs are married—the first marriage being natural and the second spiritual. The result of the first marriage was the generation of the race—all having the mortal and sinful nature of their parents. The result of the second marriage—the marriage of the Lamb, which constitutes the church "the bride, the Lamb's wife,"—will be the regeneration of the race, and all will have the righteous and immortal nature of Christ and his bride. In their glorious future work, "the Spirit and the bride shall say, Come." The regeneration is the process of making all things new.

The Christian is double—the spirit and the external form. Paul speaks of the inward man and the outward man.—2. Cor. iv. 16. And in the context he shows that the visible is temporal, and the unseen eternal. The inner is the supplanter. Though the earthly house be dissolved, or the indweller be unclothed, there is a house not made with hands, eternal in the heavens, with which he will be clothed, that mortality may be swallowed up of life.

Much of the Bible is double—having the letter and the spirit. In this too the spiritual is the ideal. It is as the wheat to the chaff. There is danger if people live only on the letter of the word. "The Spirit searcheth all things, yea, the *deep* things of God."—1. Cor. ii. 10. It made the disciples' hearts burn within them when Jesus "opened the Scriptures" to them.—Luke xxiv. 32. So it is always. If the truth were all on the surface, the Scriptures would not need to be opened.

This "double" idea has many illustrations in the Bible. There are not only the two Adams and their two wives, and the race on two planes, but there are, related as the natural and the spiritual, two dispensations—Jewish and Gospel,—two systems of law, two priesthoods, two kinds of sabbaths—physical and spiritual,—two systems of sacrifice—bloody and spiritual,—two churches, two inheritances, two Jerusalems, two temples, two phases of worship, two births, and two deaths. The second in all these is better than the first. Baptism and the Lord's supper also have two phases—the ceremony and the spiritual significance. In all these things the natural is a stepping-stone, leading on to the spiritual.

In some instances the natural hinders, and even persecutes. It hinders where people are unable to see through the letter of the word, the external in ceremonies, or the natural in man. It prevents the growth of the spiritual nature for want of spiritual food. It keeps people on a "milk" diet,—first principles—who should be using "strong meat."—Heb. v. 12-14. The persecuting spirit is not uncommon. It was illustrated by Cain killing Abel, and Ishmael, the bond-son, mocking Isaac, the free son. But the lower, the elder, the natural, must fail, for "What saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free woman."—Gal. iv. 30. In this chapter we are

shown that Abraham's two wives and their two sons represent the operation of the two covenants—of law and grace—and that salvation is of grace. "Let us stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage."—Gal. v. 1.

Many Christians are clear concerning some features of the truth where the natural terms are used to represent the spiritual. They have no difficulty in seeing that bread, water, light, clothing, rest, etc. are used to represent spiritual things; but they forget the principle when they read or speak of eating the flesh and drinking the blood of Christ. But Jesus said: "It is the Spirit that giveth life; the flesh profiteth nothing; the words that I speak unto you are spirit and life."—John vi. 63.

We read of a new heaven and a new earth that are to be. In the physical creation, the heaven no doubt was first; and so it will be in the new creation. The new city of Revelation xxi., by which the new order on earth is brought about, descends from the new heaven. A new ruling power will work the needed changes. The power of Satan's kingdom has produced visible evil results. So will the power of Christ's kingdom work good results in the earth. In other words, the new heaven will make a new earth. The design of Christ's reign is to bless mankind. Whatever is a curse to man must give way before the increasing spiritual power. The new kingdom will sweep away all cruel and oppressive systems and customs, and allow man the freedom of all his God-given powers for the mutual good of all. Selfishness will be displaced by love and mercy, and peace and goodwill shall prevail. And man shall be blessed by all the things which God gives richly to enjoy, and in due time be transplanted into the heavenly condition. Old things will pass away, and all things shall be made new.

ABOUT OUR WORK.

PASSING from the old year to the new, we are reminded that it is time to renew our subscription for the HOPE—the little messenger of truth that comes to our homes from time to time, laden with things new and old from the treasure-house of God our Father. I thank God that Bro. Paton is led to continue its publication. I am convinced that its work is not finished, for the harvest of the old age is not ended, and the seed time of another age is at hand. I see a great work yet for the Editor of THE WORLD'S HOPE. May God continue to increase the wisdom and knowledge and understanding of the Word of truth; and also give our brother spiritual, mental and physical strength to enable him to bear the burden. And let us not forget that more is needed. The financial need is also very important. Let us all be prompt in sending in our subscription; and let those who can, send more. May God put it into the hearts of those who are blessed with this world's goods to be liberal helpers in this blessed work of sowing the seed of truth for the incoming age—an age on ages telling—the age in which God's hope for mankind is to be manifest to all nations.

Surely all who are enlightened concerning God's plan, and can see the presence of Him who is to work it out, must be interested in telling it to others. We can send out tracts that can talk, even if we cannot, such as the "Great Revelation," the "Joyful Message," and many others, that will be good news to someone. Satan is doing his cunning work everywhere, leading the unsuspecting farther into the dark. Shall we look on and not do what we can to thwart him? Shall we not be as expeditious workers for *our* Leader as his followers are for him? God help each one of us to ask ourselves these questions and work accordingly. We need the salt within ourselves; therefore let us pray continually for more light. I will say for myself I am kept busy sowing beside all waters. Often the seed drops into good soil. We leave the matter in the hands of him who gives the increase, to whom be all the glory, for his tender mercies are over all his works. O let us praise him together by careful, loving service.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Anointed at Bethany.—Matt. xxvi. 6-16.

(Lesson for Jan. 6.)

GOLDEN TEXT.—She hath done what she could.—Mark xiv. 8.

Parallels.—Mark xiv. 3-11; John xii. 1-11.

INTRODUCTION.—For six months of this new year, our lessons will still be in the New Testament. Our last two regular lessons are located at Jericho, through which city Jesus was passing on his last journey to Jerusalem. He performed two miracles there—opening the eyes of the blind men, and the greater miracle in the conversion of Zaccheus. To the people present on that occasion, he spoke the parable of the pounds, (Luke xix. 11-27) which was given to correct the impression that "the kingdom of God should immediately appear." The dark age of the reign of mystic Babylon was to intervene before He who went into the far country should receive his kingdom (Dan. vii. 13, 14, 21, 22, 24-27.) and return. After this he went to Jerusalem riding on the colt.—Luke xix. 28-40. But the exact order of events is not given by the writers. It seems that the feast at Bethany must have preceded the triumphal entry, (John xii. 1, 12) but both Matthew and Mark put the record of the feast later, in connection with the betrayal of Jesus. They do not contradict John, but go back three days to show one of the reasons why Judas was willing to betray his Master.

The anointing of this lesson is not the one mentioned in Luke vii. 36-50, where "a woman that was a sinner" anointed the feet of Jesus at the house of Simon the Pharisee, in Galilee.

I. THE SUPPER AT BETHANY.—Vs. 6, 7. Bethany means "House of Dates" or "Home of Comfort." "The house of Simon the leper" (now healed) was doubtless the home of Martha, Mary and Lazarus—all of whom were present at this supper.—John xii. 1-3. What a gathering! Simon may have been the

father of the beloved three.—xi. 5. He must have been healed of the leprosy, and Lazarus had been raised from the dead. Surely Jesus was a welcome guest. What a joyful home! What a thanksgiving service! Martha "served," this time without complaint; and Mary expressed her love by the gift and use of the costly ointment,—a pound, now worth $300 or $400. Matthew and Mark say "a woman," and that she poured the ointment "on his *head*." John says it was "Mary," and that she anointed "the *feet* of Jesus." Nothing to hinder both being true.

Though Jesus knew his death was near, he did not abandon himself to melancholy retirement, but with joy shared in the social festivity. Later, in the very shadow of the cross, when his disciples were sad, he said: "These things have I spoken unto you, that *my joy* might remain in you, and that *your joy* might be full."—John xv. 11.

II. THE DISCIPLES' INDIGNATION.—Vs. 8, 9. In such circumstances, it seems strange that the love and gift of Mary should have been criticised, but the disciples (at least some of them) were more inclined to utilitarianism than to the finer sentiment. Hence they said: "Why this waste?" They thought it should "have been sold, and given to the poor." John attributes this criticism to Judas. He no doubt was the leader in the matter. But John says it was not "that he cared for the poor," but because of his money-grabbing (the "thief") tendency.

The spirit of Judas is not uncommon even among the professed followers of Jesus. They would avoid all such "sentimentalism," such "waste," but instead of giving to the poor, they hoard their accumulations.

III. JESUS DEFENDS MARY.—Vs. 10-16. It was impolite and rude to criticise one of the sisters in that home for her generous treatment of their honored Guest. If for no other reason, Jesus would defend her. He perceived their spirit at once.—R. V. Hence his sharp rebuke: "Let her alone; why trouble ye her?"—Mark. He called it a "good work,"—a noble, an honorable work. That is not "waste" which honors Christ. Such giving and doing tend to develop the best of character. Unconsciously Mary had anointed Jesus for his burial. Or perhaps she feared his death was near, and honored him when alive, thinking she might not have the opportunity later. Love tokens to the living are better than flowers upon the coffin.

But Jesus defended Mary on another line. "Ye have the poor always with you." You will have many opportunities to help them. "Whensoever ye will ye may do them good."—Mark. The disposition to honor Christ is not the one that is unkind to the poor. It is not so much the want of money, as the want of love, that allows the poor to suffer. They are safer in the hands of Mary's kind, than in the hands of men like Judas.

Jesus knew that his gospel would be preached in all the world. And how true his words that wherever the gospel goes Mary is honored for her loving gift and deed. And her example is a power for good. Love is always extravagant. It is not a cold calculator. If what is used for mere self-gratification were devoted to the good of others, neither the Lord's cause nor the poor would suffer. Love still suggests ways of doing good and honoring Jesus.

IV. WHAT JUDAS DID AND WHY.—Vs. 14-16. He betrayed Jesus. Why? It seems natural that Judas was angry at the reproof he had received. It has been suggested that he was jealous on account of the attention Mary gave to Jesus, but that seems far-fetched. He may have been disappointed that the ointment brought no money to the treasury. He probably was sure that

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EDITOR'S APPOINTMENTS.

Jan. 6., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Jan. 7. and 9. Chicago, Ill., 6006 Green St. 7:30 p. m. Jan. 8, Chicago, Ill., 369 Cortland St. 7:30 p. m. Jan. 10, Chicago, Ill., 278 N. May St., 7:30 p. m.

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Jan. 20, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 26, and 27, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

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the chief priests would willingly give money to secure the arrest of Jesus. Under the influence of all the motives natural to such a sharp, money-loving treasurer of the church, he went to the priests and bargained with them to deliver Jesus into their hands for "thirty pieces of silver,"—about $20.00, the usual price of a slave,—and then waited for an opportunity to deliver him.

What a contrast between the covetous spirit of Judas and the loving and attractive spirit of Mary. Against the dark background she is seen in brighter colors.

But where people are always looking for the dark and mean and contemptible, can we not find some redeeming quality? If not, God pity the many who add to their stock—even to church funds—by doubtful schemes. But is it not possible that Judas expected to get the money for the good cause, and that Jesus would surely escape? He had escaped before. This seemed a good reason for his repentance and returning the money when he saw that Jesus was condemned. Was not Judas needed in God's plan? Nevertheless we honor the loving Mary.

The Triumphal Entry.—Matt. xxi. 1-17.

(Lesson for January 13.)

GOLDEN TEXT.—Blessed is he that cometh in the name of the Lord.—Matt. xxi. 9.

Parallels.—Mark xi. 1-11; Luke xix. 29-44; John xii. 12-19.

INTRODUCTION.—There is some difference of opinion among students concerning the time and order of events in the last week of Jesus' earthly life; but, after some consideration of the views of others, and without malice or dogmatism, the opinion still remains that He came to Bethany on Friday, "six days before the passover," (John xii. 1), spent the sabbath with his friends there, was entertained at the "supper" of our last lesson, when the sabbath was past, and "the next day" after this feast (Sunday) made his triumphal entry—four days before the passover, which was killed on Thursday—the day before the crucifixion by the Romans—Jesus in spirit laying down his own life (John x. 17, 18) at the time of the death of the lamb. If the physical death on the Roman cross by the hands of the Roman soldiers was the antitype of the death (and on the time) of the passover lamb, then, of course, Jesus and his disciples did not "eat the passover" the night before. But Matt. xxvi. 17-21, Mark xiv. 12-18 and Luke xxii. 7-15 plainly show that it was killed and prepared, and that "in the evening," (the time fixed by the law—Num. ix. 3-5) they came and ate it together. From the time of the death of the passover Jesus' hour had come, which was also the hour of his enemies and the power of darkness. Otherwise no man could have taken him.—Luke xxiii. 53; John vii. 30; viii. 20. From the Scriptural evidence, it seems clear that whether Jesus were crucified on Wednesday, or Thursday, or Friday, (each day having its advocates), the last typical passover was killed and eaten before he was betrayed. Without claiming infallibility, it still seems probable that Judas bargained with the priests after the "supper," on what we call Saturday night, (which was with them the beginning of the first day of the week); and that on Sunday morning Jesus rode into Jerusalem, fulfilling the prophecy that proclaimed Him King.

Dean Stanley says: "The road Christ traveled from Bethany to Jerusalem is now a rough but still broad and well-defined mountain track, winding over rocks and loose stones; a steep declivity below on the left; the sloping shoulder of Olivet above on the right; fig trees below and above, here and there growing out of the rocky soil. Bethany is hardly left in the rear, before begins 'the descent of the mount towards Jerusalem.' At this point the first view is caught of the south-eastern corner of the city. It was here that the hymn of

triumph burst from the multitude. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridges of Olivet. A few moments and the path mounts again, and reaches a ledge of smooth rock, and in an instant the whole city bursts into view. It is hardly possible to doubt that this rise and turn of the road was the exact point where the multitude paused again, and 'He, when he beheld the city, wept over it.'"

I. JESUS FULFILLING LAW AND PROPHECY.—Vs. 1-8. Soon after leaving Bethany, Jesus and his disciples came to the village of Bethphage, and with them a great multitude of people going to Jerusalem to celebrate the Feast of the Passover, as the law required. It also required that a lamb (or kid) be provided and taken up on the tenth day of the first month, and kept till the fourteenth day, and be killed in the evening, or "between the two evenings."—Exod. xii. 1-6, margin. According to the record, can it truly be said that Jesus was crucified at that time of the day? Jesus rode into Jerusalem the right day to fulfill the law concerning the taking up of the lamb. And he also fulfilled the prophecy of Zech. ix. 9: "Behold, thy king cometh." He came first as the Babe, next as the Bridegroom, and last as the King. If men attempt to fulfill either the law or the prophets they blunder.

Bethphage was the "village over against you," to which Jesus sent two of his disciples to find the colt. By a short-cut they could go to the village, secure the colt, (with its mother), and join the procession ahead without causing any delay. Jesus showed his supernatural knowledge by telling the disciples under what circumstances they would find the colt. He also showed his authority as King. It was enough to tell the man that "The Lord hath need of them." And at that time of prophetic fulfillment no one questioned his right. The disciples did as they were commanded, brought the colt and his mother to Jesus, put their garments on them, and He rode, in fulfillment of the prophecy of the coming King.

It was an unused colt. Animals used for a sacred purpose must never have borne the yoke.—Num. xix. 2; 1. Sam. vi. 7. The ass was highly esteemed in the East, and often used by people of rank. Practically, it was a sure-footed animal, on such a rough and rugged road. It suggested the Prince of Peace, rather than a warrior king. To the Jews, this circumstance presented him as their Messiah-King.

The Lord put himself on the level of the common people. He needs and uses humble instruments. A willing and loving heart can serve him in little things.

II. JESUS HONORED AS KING.—Vs. 8-11. Coming near Jerusalem, something in the situation, some mysterious power, perhaps, from him who rode on the colt, enthused the multitude with the idea that the kingdom of Israel was about to be restored, and many spread their garments in the way, while others took branches from the palm trees, and other trees, and strewed them in his path. And with one accord they began to rejoice and praise the Lord, saying: "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord." It was a great day. The event was both a fulfillment and, doubtless, a prophecy of a still greater event. The glad enthusiasm of the multitude knew no bounds. But some of the Pharisees in the crowd were greatly displeased, and asked Jesus to rebuke his disciples for their unseemly enthusiasm. But he turned the rebuke on the Pharisees: "If these should hold their peace, the stones would cry out."—Luke.

Coming in full view of the city, Jesus wept over it. He saw it then in its beauty. He also saw it as it would be in a few years, thoroughly wasted. He fulfilled another prophecy in pronouncing their doom. The offer of himself as

their King and their doom are closely related; and it was because they "knew not the time of their visitation."—Luke xix. 41-44. It was not the multitude that were now shouting his praise that soon after said: "Crucify him." It was the nation as represented by its rulers that rejected him. Speaking humanly we may say that had they accepted him the nation would have been delivered; but, rejecting him, their deliverance was postponed.—Zech. ix. 12. Being "prisoners of hope," their hope was deferred for an age. That was the turning-point, the beginning of their "double," or "second half."—See "Two Dispensations," in DAY DAWN.

The blasting of the fruitless figtree a little later was doubtless a type of the desolation of Israel; and the strange thing about it is that "the time of figs was not yet."—Mark xi. 13. The same was true of both the tree and the nation. Then why blast them? The answer to this is seen in "the goodness and severity of God," manifested in his dispensational dealings with Israel and the Gentiles.—Rom. xi. Through Israel's fall salvation came to the Gentiles; and Israel is to be restored. That will be the real time for fruit in the nation, and there will be no disappointment. Meanwhile, in the age of Israel's suspension, the church—the heavenly phase of God's kingdom—is developed. The fruitless tree (Israel) has been blasted "forever,"—for an age,—and the restoration is at hand; even now the figtree is putting forth its leaves, and we know that summer is nigh. Who can restore Israel but their King who left them desolate?

III. KINGLY DEEDS IN JERUSALEM.—Vs. 12-17. Matthew's mention is brief. Jesus cleansed the temple—type of the church—cast out the buyers and sellers, and overthrew the tables of the money-changers. Is not this a foregleam of his impending work as King? He still healed the blind and the lame, (though so near his suffering and death),—another foregleam—of restitution, the greater healing. He cared for others more than for himself. The chief priests and scribes complained at the glad shouts, "Hosanna to the Son of David," by the children: but Jesus replied by quoting the Scripture: "Out of the mouths of babes and sucklings thou hast perfected praise." Then, to rest with those who loved him, he returned to Bethany.

WAR ON VICE A BLUNDER.

NEW YORK, November 23.—Rev. A. S. Crapsey, of Rochester, caused a gentle shock to the large audience at the New York state conference of religion by telling them that they could be a mighty factor for regeneration in this city if they would for the time being make themselves one with the debased woman and the thief. He said also he had been in "tenderloin" resorts.

"Since I have been in New York," he said, "I have been in the Bohemia, the Haymarket and the Savoy. I have been gathering in my mind the vice and vileness of your city. You have been trying to suppress it. You cannot destroy vice: you can only convert it. How? By sending down the seed of the higher life. That which you call vice today has been found to be the richest soil of the spiritual life. Out of this came Magdalene. It is possible for you, men and women, to change every vile condition in your city, but you don't dare to go down for the time being and make yourself one with the thief and harlot. They will be on your streets tonight. You are trying to sweep them away with the policeman's club. You cannot do it."—*Selected.*

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

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Balance on hand Dec. 15.	$9.80	
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The present purpose of this fund is to send THE WORLD'S HOPE, WORLD'S HOPE Tracts, and other Larger Hope Literature, as missionaries, wherever there is an opening for them. Its field of operation may be enlarged under the advice of interested friends, and the blessing of our Father. The fund is open to receive and to give. It is hoped that many may be interested in the fund and provide it work. —EDITOR.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

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EXTRACTS FROM LETTERS.

Seeking to Bless Others.

I HAVE for some time been thinking that I must write to you. You have so kindly continued sending me the HOPE even though I have been slow pay. I am ashamed; but though I have been such poor pay, I cease not to pray for you, in your work of setting forth the blessed truth. I do not understand how you can be so patient and tender and forbearing with all who so widely differ in views. I wish I had more of these virtues, but I have very little of them, because to me people seem to be wilfully blind. Yet I know that these truths had to be brought to my notice, and gradually learned. And now I cannot but believe and accept them, and they bring joy and blessing.

The HOPE is a real joy to me, and if I could have my way, I would pay more to sustain this work. I have done some work for others, and in gratitude they gave me a dollar, and in gratitude to God and you, I now send it to you.

How I wish I had the ability to teach others, and courage also. But I find it difficult to express myself either by speech or writing. I want to do my best to work with Jesus to take obstacles out of the way of people getting a clearer view of the Father. In spite of all discouragements and timidity, I can but tell the blessed story. Lacking in man's wisdom, more and more I crave the wisdom that is from above. May the dear Lord use me to bring joy and blessing to others. I crave not the applause of the world, but I do want the "Well done" of my Master.

May the Lord still use you to his glory and the blessing of others, is my prayer. A. B.

GRAND RAPIDS, MICH.

Siding With God.

YOUR throat—Now I believe the Lord would have me tell you that I have a similar need, namely: help regarding the throat. My trouble is I claim it too

often as mine and cry to the Lord to help and take away the deep, deep ache so that I can talk more easily for him. But I find no relief until I let it alone and regard that as *his* property and *place of abode*, and get my eyes on him for full obedience, and then I find my throat is all right before I know it.

After your letter to sister Mc P. came we took your case to the Lord, and I believe you found help. I believe that all these tests or crowdings are to help us to put off the old man, that died with Christ, and to press us into the new man, which is spiritual. At times when I am tested, I arouse myself and say, I am spiritual and continue to affirm this until I realize the truth of it and come up higher. Try it.

You referred in your letter to an expression I once made regarding what I termed the Devil. I now believe that most of the dealings I had were from the man of sin within, and as I would overcome, I, of course, would step on and up, more into the liberty of God. So I still feel that the stirrings of sin in me were always most friendly. Now I side with God in all I meet, rather than antagonize as I used to do. So I gain more of life thereby. (2. Cor. v. 17, 18.) All things now are as of God, and recognizing this, I am conscious of constant growth.

I remember how rejoiced I was to learn that you found solid food in "Philosophy of the Plan of Salvation." Did you not write a book extending the thought expressed in that? If so, kindly send me a copy, and the bill. I believe I am ready for something on that line. I read but little. The Lord gives me to know Himself, but cuts me off from the "truths" in which so many delight. There is so much given out for truth that is false. I always had confidence in you and your teaching, but could not enter upon it much.

I may say that I am looking for Christ coming in events. The clouds are often heavy, but in close watching, we see Jesus, and realize his working in all lands. Many expect him to come from the skies, and that they will see him with the natural eyes. *I* feel they thus are losing opportunity for quickened spiritual sight, by which alone he can be seen. I delight daily in his nearer approach as the Spirit within witnesses to me in the daily walk. In the due time I think the Christ will be perfected and be seen "as he is."

I do not *study* this out. I only say this to let you know the bent of my mind in the teachings given me—a little here and there, now and then. I hope I do not annoy you in writing thus. Really I forget the line you were especially on, and know not of your work in late years. It matters not. I fellowship anyone who with undying love follows in the footsteps of my Lord; and I could not think of you otherwise. May God bless you more and more in the work given you to do. Yours in Him.

OCEAN GROVE, N. J. M. H. M.

REMARKS.—I am not annoyed, whatever the differences. I am pleased to receive this letter from an old time friend—a much respected sister in the Lord. I rejoice to see the spirit of fellowship in *Him*, our Redeemer and Brother, rather than in sameness of opinion *about* him and his work. In him there is room and time to grow in knowledge.

The book mentioned is DAY DAWN, a copy of which I send without a bill. This book was the result of a study of the progressive character of God's plan suggested *in part* by the book, "Philosophy of the Plan of Salvation," by "An American Citizen." DAY DAWN deals with elements of the plan otherwise suggested. "Still there's more to follow" in MOSES AND CHRIST and PERFECT DAY.

All who read will know that I am inclined to ask for the reason of things, and that I try to give a reason for what I teach. It is well to "Search the

Scriptures," and get all the helps we can. We are not all alike, and our Father knows it, and has a reason for that too. I am glad he uses in his work more than one kind of people. Jesus had twelve kinds in his cabinet, and they no doubt were representative.

I do not question what Sister M. says about healing. My throat is better, whatever may be the reason, and I thank the Lord for it. I will say (though some of my friends do not fully agree with me) that I believe *all* healing is of God, whether directly or indirectly, with or without remedies. I was healed instantly once in direct answer to prayer, and have been healed many times when using remedies. The short road is the best if the Lord gives the faith. But can anyone work up faith? Asking without faith surely cannot bring faith. Sometimes people get well gradually without either faith or medicine; and sometimes people have died who thought they had faith to be healed. Faith that is real—that is of God—is never disappointed. God cannot deny Himself. No doubt the Lord sometimes heals gradually in answer to the prayer of faith. We would not limit him as to method. But gradual healing is not as good an evidence of direct "Divine healing" as when it is instantaneous. I think nearly all the recorded healings by Christ and the apostles were instantaneous. In comparing the ancient and the modern methods there is some contrast. I do not remember that either Jesus or his apostles ever said anything against medicine or doctors; or told people they must give them up and hold on to the Lord, in order to be healed; or told them to claim and confess healing before they were really healed, as some do now. Jesus and the apostles just healed them, and they knew it. Why this difference? While I believe that for a good reason the Lord sometimes heals directly and that such healing is on the increase, I see no reason for thinking that the knowledge and skill of physicians and surgeons are all bad—or "of the devil." But I believe that sunshine, good air, good sleep, good food, good water, good exercise, good clothing, and an occasional liberal use of soap, are splendid remedies, and preventives too.

These remarks are not called for by anything Sister M. said, but this seemed the opportunity to say some things occasionally suggested.

In regard to the Lord's coming, I would call attention to the chapter in DAY DAWN on that subject. I think Sister M. agrees with me concerning the personality of Christ, and that he is the manifestation of his Father and ours. Because he is a person, I believe in a personal coming from one condition to another, as illustrated by the movements of the priest in the typical tabernacle. Personal does not mean visible to mortals. Persons may be either visible or invisible according to circumstances. And the personality of Christ and his coming does not preclude his manifestation "in events." Among other things we are told that "He shall come down like rain upon the mown grass: as showers that water the earth."—Ps. lxxii. 6. I see nothing either in reason or Scripture to lead us to expect the return of the immortal Christ in the flesh—or that he will ever be mortal again. God continues to be manifest in the flesh by his Spirit in his people; but when the resurrection state is reached, they cannot die any more. When made like him, they shall see him as he is. And the effect of their joint reign will be such events as this world needs.—EDITOR.

Christ in You.

THANKS for your article on Socialism. It gave us lots of light. We might say the same of many articles.

One little item in the HOPE of Oct. 1 is so true: "Unseen Doorkeepers." It is sweet. I think if we spell this inner

eyesight *recognize*, it gives us a clearer vision, and conveys a deeper sense of the truth and light. It is Paul's "inner man" that is "renewed day by day," as the "outer man" fails, grows old, or perishes. It is not intuition, but is the Holy Spirit that the Father sent in the "name of Christ," his Son, to teach us, and he does teach us, giving us the mind and thoughts of Christ concerning us and for us.

I think the Holy Spirit *is* "Christ in us" in the capacity of High Priest. In the type the high priest was invisible, and yet he wrought all the works of the sanctuary; and the congregation (type of the world) waited for the coming out (manifestation) of the high priest, as the world are waiting for the manifestation of the *sons* of God. He came out to bless, and so it will be of the sons when they are manifested. God accepts of nothing without the seal of the Holy Spirit, the High Priest. No one else could do the work of atonement in type; and no one but Christ, our great High Priest, can make atonement for us.

There is light in this, showing why the Lamb's wife also must suffer as he, and why she was chosen, in him, before the foundation of the world. His offspring do not come through his side, but through his wife. As she was chosen to be his wife, or body—a part of him—it was necessary that she have an experience in suffering, that she might be with him a merciful High Priest; for whatever he is, she is to be also. Therefore she has part with him in the atonement for the world—their offspring. She is to become a part of the Lamb, slain before the foundation of the world—in the mind of God. He is not the complete Saviour of the *world* without her, as he is not the Second Adam—Head of the race—without her.

We are born with a human spirit, and are begotten by the Holy Spirit at our conversion, and are therefore in embryo till birth. Our human spirit is begotten by the Holy Spirit. This is the mystery hid from the ages, *how* Christ is in us. Is it not so?—Christ in us by the Holy Spirit, in the capacity of High Priest, while he personally is at the Father's right hand in heaven?—as a consul is sent to some other country by the United States government, to represent them, as their mouthpiece. He says nothing of his own mind, but only what he is instructed to say. They choose him, and send him in *their name*. So the Holy Spirit is sent by the Father, in the *name of Christ*, his Son, our Saviour—our atonement—at-one-ment.

FT. WAYNE, IND. L. D. H.

Divine Healing.

IN the HOPE for Oct. 15, 1900, I notice a communication from J. Cobb, witnessing to his healing of a severe sickness (Bright's Disease,) by faith in Christ. Several months ago you also published my testimony of healing, and it was from that he learned my address and wrote me. I am glad you give place to such testimonies, for they are so helpful to the sick. I remember his letter to me, and that I wrote him in return, but I did not hear from him again till I saw his statement in the HOPE.

I both tell and write the way to receive Divine Healing, to hundreds of people every year; but many will not accept it at all, and many others make the effort and fail, while now and then one will grasp it readily, and perhaps will be quickly healed of a severe sickness. I have myself frequently been instantly healed of painful sicknesses; at other times it would be gradual.

I would like to write particulars of my experiences, but it would occupy too much space. To be understood it must be experienced.

I want to say to the readers of the HOPE that people who have been thus healed are still subject to temptation, and they get sick in this life the same as others, but they recover quickly,

and take no drugs to cure themselves. I never allow myself to take to my bed when I am taken sick, but hold right on to the Lord Jesus, by the prayer of faith, till he heals me. I expect he will finally heal me out of this life into the next one. I am holding on by faith to be able to work for Jesus to the last.

It is a great blessing to be healed while in this life, for when we enter the spirit life, we are then risen with Jesus and receive the crown that fadeth not away. Every soul must be healed by Christ from sin and sickness sometime, somewhere.

I want to say, in conclusion, that the way to be healed by faith is to trust Christ fully to heal you. When you are healed by him you need to continue that trust to keep your blessing. You cannot try Christ for healing, or to be cured, as you would take a patent medicine; but you must accept him as your Healer, as you accept him as your Saviour from sin. No Christian would pray the Lord to forgive his sins if it be his will; for he has promised over and over to forgive our sins if we ask him to. He has written, "Him that cometh unto me I will in no wise cast out." He has also written, "I am the Lord that healeth thee."

Be sure to drop all drugs and remedies and doctors, and rely wholly on God through Christ, whatever be your ailment, and hold right on in faith and prayer until you get it. Remember the importunate widow. Christ himself will show you the way, will give you the victory, and with the experience of being healed, you will have learned the lesson or the secret of being divinely healed.

O, dear reader, I cannot describe to you the blessedness of the experience that comes to you, to all, in such a healing. When it is yours, do not forget to tell it to others, especially the sick ones. Witness for it for the Master's glory, and he will surely bless you more than you can think or ask. To his great name be all the glory and all the praise unto the age of the ages.

I pray that this testimony may help at least one sick one to recover for Jesus' sake. ANNA S. BOWEN.

ROCHESTER, N. Y.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 2. ALMONT, MICH., JANUARY 15, 1901. $1.00 a year.

A SHORT REVIEW.

At the risk of some repetition, and for the benefit of new readers, I will here make a brief statement of the substance of several articles which appeared in the Hope in the last three months of 1900.

In No. 20 (Oct. 15) was given an outline of the Bible plan. There are Three Worlds:—first, "the old world" (2. Pet. ii. 5) also called "the heavens and earth" which were, and "the world that then was" which perished (iii. 5, 6), covering the period from the creation to the flood; second, the new world, or "the heavens and the earth which are now," and which, beginning at the flood, end at the coming of the Lord at "the day of judgment and perdition of ungodly men," (Ver. 7; 2. Thess. i. 7–10); and third, the "new heavens and new earth, wherein dwelleth righteousness," (Ver. 13), the "world without end."—Isa. xlv. 17. These three worlds include all the history of the earth and of man.

These three worlds (from the Greek *kosmos*) are divided into ages or dispensations (from the Greek *aion*, which is sometimes translated "world," as "The harvest is the end of the world,"—(*aion*, age.) The first world may have been but one age or dispensation—from Adam's creation to the flood. The second world has had three ages: first, patriarchal, from the flood to the death of Jacob, when his twelve sons and their families were organized as "the twelve tribes of Israel." (Gen. xlix. 1–28); second, the dispensation of Israel's national favor, commonly called "the Jewish age," from the death of Jacob to the death of Christ, (Deut. xxvi. 5; Matt. xxiii. 38, 39); and third, the age of Israel's suspension, commonly called the gospel age, or the dispensation of the Spirit, in which the Lord elects and takes out from among the Gentiles a people for his name—to be his church, "the bride, the Lamb's wife."—Mark xvi. 15, 16; Luke xxiv. 46–49; Acts i. 4–8; x.; xv. 14; Rev. xxi. 9, 10. The third world has "ages to come," (how many we know not), the first of which is the millennial age, or the thousand years of the joint-

reign of Christ and his saints—the New Jerusalem conquering period,—including "the restitution of all things."—Acts iii. 19-21; Eph. ii. 7; Rev. xxi. 1-4; xxii. 1-3, 17.

These ages are God's successive steps, in which he reveals Himself, through Christ, and saves the world. John i. 9, 29. Christ is the Light, the Judge, and the Saviour of the world. Light is the basis of his judgment, and his judgment is the process of salvation—victory. Because of the judgment of the world, and the casting out of the prince of the world, he will draw all unto himself, and God shall be all in all. John xii. 31, 32; 1. Cor. xv. 28.

In the last three numbers of the year are articles concerning the "Times of the Gentiles," and "The Four Kingdoms," — involving the history of Israel as a nation, and of the four great world powers which have successively ruled over Israel. These four monarchies are Babylon, Medo-Persia, Grecia and Rome—located in Asia and Europe. The period called "The times of the Gentiles" does not mean the period of the existence of these (and other) Gentile powers; all these kingdoms having existed before these "times" began; but it means the period of "seven times," or 2520 years—beginning at B. C. 606 and reaching to the Spring of A. D. 1915—during which these four kingdoms rule over Jerusalem.

In the vision of the king, Nebuchadnezzar (Dan. ii.), the four great monarchies appeared in the form of a great man in four sections, composed of gold, silver, brass, and iron—only that the feet and toes were a mixture of iron and clay. That was as human government appeared to the man in power—"the head of gold." The length of that image is the 2520 years of Gentile rule over Jerusalem. The kingdom of God is here represented as a stone cut out of the mountain, that smote the image on its feet (divided Rome) and broke the whole image in pieces together; and the wind blew them away; then the stone became a great mountain and filled the whole earth—a universal ruling power which will govern the world without any successor.

What shall we expect at the end of "the times of the Gentiles?" Without speaking dogmatically of unfulfilled prophecy, still in the light of Scripture and the signs of the times, I expect to see Israel as a nation freed from Gentile rule, the complete destruction of the monarchial systems which have ruled over Jerusalem, and all the nations of the world brought under the reign of Christ and the saints. Meanwhile we expect many changes, which in their severity may alarm the world; but those in the light know that Father is at the helm, and that he will bring the ship into a safe harbor.

The four kingdoms, which appeared to the king as a great "Man," later appeared to Daniel, (the representative of God's suffering people), as four great savage beasts.—Dan. vii. The duration is the same as of the image—2520 years. The prophecy deals more with the fourth beast and its horns than with all the rest. This is of greatest importance because it is to give light in the later times. The ten horns of the fourth beast evi-

dently represent the same thing as the ten toes of the image—divided Rome. Daniel vii. goes more into details than Daniel ii. Among the ten horns (ruling powers of Europe) came up "another little horn," (the Papal temporal power), which plucked up three of the ten—Lombardy, Roumania, and Ravenna. The Papacy was the union of the Church and the State. This horn (civil power) had "eyes" and a "mouth." Daniel was specially anxious to know about this horn. It was shown to be an ambitious and persecuting power. It would speak great words against the Most High, wear out his saints, and think to change times and laws. And in the strange working of God's providence they were given into his hand for 1260 years—from 538 to 1798. Then the Ancient of Days—God—who had given that horn its power, sat in judgment on it, and transferred the dominion to Christ; and in due time all people, instead of being hopelessly destroyed, shall serve and obey him.

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THE NINETEENTH CENTURY.

THE old century has passed. In the thought of many it has died, and a new one has been born. But may we not fairly say that the old century lives in the new? The nineteenth century has made its impression as being the greatest in the history of the world. Certainly it has been filled with wonderful inventions and discoveries, and characterized with a great increase of knowledge in many departments.

In last HOPE it was intimated that it might be readily identified with "the time of the end," of Daniel xii. 4. See also xi. 35, 40. It seems clear that the knowledge and discoveries of the nineteenth century were not the result of a gradual and steady growth through all preceding time, but that they have been special—as if a flood-gate had been suddenly opened. Can we account for this wonderful change?

The position here taken is that "the time of the end" is not the end as some regard it, but a period full of prophetic ends, beginning at 1798 and reaching to 1915. The former is located by the ending of the 1260 years of the Papal dominion, and the latter by the ending of "the times of the Gentiles." This includes all of the nineteenth century in "the time of the end," and if the position is correct, it gives a good reason for the progress of that period of time.

We have seen that the eleventh horn on the Roman beast had "eyes" and a "mouth," had power given it over times and laws, and that it "made war with the saints, and prevailed against them."—Dan. vii. 20-25. In the union of Church

and State, the Church (represented by a woman) rode the State (represented by a beast) and ruled it, and became "drunken with the blood of the saints, and of the martyrs of Jesus."—Rev. xvii. 1-6. Of that power and that long and terrible persecution, the prophet appears to speak in Daniel xi. 33: "They shall fall by the sword, by flame, by captivity, and by spoil, many days,"—1260 years. Verse 34 I understand as referring to the Lutheran Reformation, which resulted in checking the persecuting power, and the persecuted were "helped with a little help." But the power to destroy life for opinion's sake was not fully taken away until the end of the 1260 years, at 1798. Hence in verse 35 it is said: "And some of them of understanding shall fall, to try them, to purge, and make them white, *even to the time of the end*: because it is yet for a time appointed."

That the Papal power was broken in 1798, by Napoleon Bonaparte, at the head of the French army, when the Pope was taken prisoner and carried to France, where he died soon afterward, is a fact well known. For a time the Papal hierarchy was abrogated. Though restored afterward, its power has never been the same as before. The legal power to destroy life for conscience' sake was to end at "the time of the end." It did end at 1798. Hence the conclusion that "the time of the end" began then.

In Daniel xii. 4, we learn that the book was to be shut up and sealed "even to the time of the end." Then, as a result of opening the book, "Many shall run to and fro, and knowledge shall be increased."

It appears evident that the same power that destroyed life for conscience' sake, caused the book (the Bible) to remain sealed or shut up. Hence two things marked the beginning of "the time of the end,"—first, the end of the power to kill: and second, the greater freedom in the study of the Scriptures, causing the rapid increase of knowledge on all Bible subjects which has been a mark of the nineteenth century.

When under the dominion of the persecuting power, men were not free to think for themselves, so that they were crippled in things both secular and religious. But since that power was broken there has been a most remarkable increase of knowledge on *all* subjects within the range of human thought. The world has been flooded with all kinds of inventions and discoveries. Think of the implements and machinery now in use that were never thought of before, of the steamboats, and railroads; of the uses of electricity—the telegraph, the telephone, the electric light, and the street cars. From the taper to the electric light is like the progress in all departments. Men not only expect to make a success of navigating the air, but even submarine travel is suggested; and we are scarcely willing to say that any suggested thing is impossible.

The educational opportunities of our day are very great as compared with those of the eighteenth century. The little boy or girl now may know and do what eminent people never thought of a hundred years ago. The improvement in

the art of printing keeps in line both as a result and a means of education. To keep men in ignorance was necessary to the "dominion" of the "dark ages," and the increase of knowledge will scatter the shades of night. Human slavery has largely been done away since 1800, and all forms of oppression must yield before the rising tide of righteousness.

A large share of the missionary work of the age, Bible and Tract society work, and Sunday School work, have been done in the time of the end. More Bibles have been put in circulation than ever existed before. The gospel has at least touched on every land.

The great prophetic study and the consequent movement in reference to the Lord's coming—fulfilling the parable of the ten virgins—is a sign of the time of the end. Such a movement was not possible before "lamps"—Bibles—were in common use. However crude the ideas were at first, it was the beginning of a great movement in which many have been led to study the grandest of all themes—the manner and object of our Lord's return, and to see that in due time all shall know and love the Lord.

One of the characteristics of the nineteenth century is a movement toward Christian unity. The first result of the Reformation was to create many sects. When men differed, it was made the occasion of a heresy-hunt and a new denomination. Now, men are seeking after ground of agreement, and there is a large movement toward simplifying their creeds. The indwelling Spirit of Christ is seen to be more important than anything external, or mere sameness of opinion. However selfish or sectarian people still may be, there are many feeling after and recognizing the real basis of fellowship—Christ. All who believe in *Him* (not a set of articles), through the apostles' word, shall be one, that the world may believe.—John xvii. 20, 21. That oneness may not be manifested in external organization, but if not, it will be in such cooperation among Christians as to make it effective for the good of mankind.

Another prominent thing of the nineteenth century is the manifestation of the spirit of brotherhood even among unbelievers. It is the result of the reflex influence of Christianity, and is aiming at the social improvement of the masses. However imperfect the movement, it is here, and is recognized by the Judge as leading on to something better. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." "These [being good ground for the good seed] shall go into everlasting life."

"The time of the end" is a period of judgment. The nineteenh century was born by the pangs of a Revolution that destroyed the 1260 year "dominion" of the old Church-State power. "The Ancient of Days did sit" in judgment upon that power, and gave the "dominion" to the "Son of man,"—who "went into the far country to receive for himself a kingdom and to return." His return is not due until *after* his "having received the kingdom."—See Luke xix. 12, 15. Hence the scene fortold in Daniel

vii., where the Ancient of Days gives the kingdom to Christ must precede the return—however that may be fulfilled. May not that transfer of power or dominion from the professed Vicegerent of Christ to Christ Himself have been the key to all the wonderful changes of the nineteenth century?

If the "historic" view is wrong, and the reign of the man of sin, or the antichrist, for "a time, times and a half,"(1260 days), is yet future, then the terrible persecution is yet future, the time of the end, with its increase of knowledge is future, and—what? Then all are in the dark. Even those who say so know nothing about it. We believe all these things are past, except the finishing up of the time of the end and the knowledge promised, which speaks of the dawn of a better day for Israel, the church, and the world. The Lord's way is always best, and the closing of the century has not weakened the evidence that it is the greatest in changes that the world has known. We may be confident that He who reigns will consume and destroy the old order of things unto the end, and that he will not fail until he has broken the power of all oppressors and set all captives free.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Greeks Seeking Jesus.—John xii 20-33.

(Lesson for Jan. 20.)

GOLDEN TEXT.—We would see Jesus.—John xii. 21.

INTRODUCTION.—This lesson stands closely connected with the "Triumphal Entry," and with the next, is about the last public teaching of Jesus. Some think it was on Monday, others place it on Tuesday. The order is apparently not specially important. From Mark xi. 11 we learn that after riding into Jerusalem and going into the temple, Jesus went out to Bethany with the twelve. The next morning, on their return from Bethany, he blasted the fruitless figtree—the type of the desolation of the fruitless nation.—Vs. 12-14. That seems to have been the day that he cleansed the temple and angered the leaders; and at night he again went out of the city—probably to Bethany.—Vs. 15-19. Next morning, on the way to the city, they saw the figtree dried up from the roots, and Peter mentioned it to Jesus, who made the fact the occasion of a lesson on prayer and faith. "Have the faith of God."—See Margin. This is faith in harmony with the plan of God—or his truth. He removed a mountain when he desolated Israel—symbolized by the figtree. He knew God's plan and acted accordingly. Prayer not in harmony with God's plan cannot be of faith—which is God's gift—and therefore cannot be answered. The disciples were able to remove mountains of difficulty in their later work. Think of what twelve unlettered men did in the first century, and what has been done ever since. Little things used of God can do wonders.

Another lesson of that day was based on the widow's mites.—Mark xii. 41-44. It shows the value God attaches to little things done in the right spirit by people humanly estimated insignificant. Jesus sat looking at the people putting their money into the treasury. The rich cast in much, and among them a

widow cast in two mites—worth in American money about two mills each. Jesus declared that hers was the largest gift, because it was her *all*. She illustrated the principle of self-sacrifice, of full consecration. Nothing short of *all* deserves to be called "The widow's mite."

I. GENTILES COMING TO JESUS.—Vs. 20-22. Among those who came to worship at the feast, were some Gentiles of the Greek race—"Greeks by birth, Jews by religion." It is thought they were "proselytes of the gate,"—who accepted Judaism in the main, but were not circumcised. They came to Philip, expressing a desire to "see Jesus," probably meaning to be introduced to him. Philip tells Andrew, and they both come and tell Jesus. Andrew and Philip are Greek names—the only ones among the apostles. Being from Bethsaida, they belonged to families who spoke Greek. This is why they were approached by these Greeks, and illustrates how natural circumstances may be used in bringing people to Christ. These Greeks could not pass into the place at the treasury where Jesus sat. If they met him face to face,' he must go to them in the court of the Gentiles. They may have been moved by curiosity, but their interest in seeing, or getting acquainted with Jesus, may have been deeper, as they no doubt had heard something of his teaching.

II. GLORIFICATION BY SUFFERING.—Vs. 23-33. This passage expresses the truth that the only way to victory is by self-denial—that the cross is the only way to the crown.

It is not certain that Jesus met these Greeks—that he went out to be introduced. He may have done so, and if so, this passage was doubtless spoken to them as well as to the disciples. But if otherwise, it would imply that their request was suggested by a useless curiosity—that merely to "see Jesus" in its simplest sense would do them no real good. The seeing that is substantial and blessed is to understand him—to see him as Lord, Saviour, Example, and God's Ideal of man. Thus to see him is to see the Father.—John xiv. 9, 10. Thus to see him is to see the "Head of every man."—1. Cor. xi. 3. In answer to the question, "What is man?" (as God sees him) Paul said: "We see Jesus."—Heb. ii. 6-9. This is the glorified Jesus, and his answer to the request of the Greeks was, "The hour is come, that the Son of man should be glorified."

This answer of Jesus' seems one of the deep statements of the word. He represents himself as a "kernel of wheat" to be sown and to die in order to produce the crop—the "much fruit." How much fruit, is shown in verse 32. Being sown, and afterward highly exalted, he draws *all* unto himself. He is the Unit of the whole race—the Second Adam—the Head of every man.

We need not think, as some do, because he used the kernel of wheat to illustrate his life-giving relation to the race, that he meant that he must personally go out of existence in order to give us life. "It is Christ that died, yea, rather, that is risen again." And he said: "Because I *live* [not because I go out of existence] ye shall live *also*." It is a blessed truth of Christianity that Jesus ever lives, and that we shall be ever *with* the Lord. The kernel of wheat is not the *only* illustration of Jesus as our Life-giver. The Father does not go out of existence by giving life to his offspring.

Verse 24 seems clearly to illustrate the work of Christ in glorifying himself (or being glorified by the Father) and also in saving the race. His glory and his success could only come by the way of the cross. He then goes on to show that the same principle is applicable to all his followers. To love one's self supremely is the sure way to

(*Continued on page 25.*)

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EDITOR'S APPOINTMENTS.

Jan. 20, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 26, and 27, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Feb. 3., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Feb. 4, and 6. Chicago, Ill., 6006 Green St. 7:30 p. m. Feb. 5, Chicago, Ill., 369 Cortland St. 7:30 p. m. Feb. 7, Chicago, Ill., 278 N. May St., 7:30 p. m.

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(*Continued from page 23.*)

lose happiness and all the best elements of life; and self-sacrifice for the good of others is the law of God's kingdom, which brings happiness, success and glory.—Ver. 25. The spiritual is the eternal. Verse 26 shows that the only way to be with Christ and to share his glory is to follow him in his self-sacrifice. Only thus could the Greeks (or any others) ever "see Jesus" in the real and valuable sense.

Verse 27 speaks of Jesus' soul trouble. The word rendered "soul" is the same that is rendered "life" in verse 25. It includes the earthly, animal nature, with its feelings and emotions. There was a natural shrinking from the impending ordeal. It was not easy to live up to the principle he had stated. We would say: "It is easier to preach than to practice." But what should he say? Would he ask the Father to relieve him—to change his plan? No; for this very purpose he had come to this time. He will rather pray that the Father will glorify his name. "Not my [natural] will, but thine be done." Then came the answer, which all heard, but only some understood: "I have glorified it, and will glorify it again." As he had helped him before, he would not leave him now; he would bring him through successfully. Some heard only a noise like thunder, but others heard an angel's voice. Jesus said the voice was not for him, but for them. He had something better—the help.

It seems evident that no one can understand the following verses (31-33) without seeing Jesus as the Unit of the race—the world of men—as illustrated by the "kernel of wheat" and the "much fruit" of verse 24. In him the whole world was judged, and condemned, and then the enemy was cast out, and the victory gained. This was judgment unto victory. This was the death which he died. And his victory is applied to all for whom he died—the world—when as a result of his being lifted up, he draws all unto himself.—See also Philip. ii. 7-11. Christ is God's successful Magnet.

Christ Silences the Pharisees.—Matt. xxii. 34-46.

(Lesson for January 27.)

GOLDEN TEXT.—What think ye of Christ?—Matt. xxii. 42.

Compare Matt. xxi. 23-xxiii. 39; Mark xi. 27-xii. 40; Luke xx.

INTRODUCTION.—The teaching of Jesus and his manner of cleansing the temple brought him into direct conflict with the leaders of the Jewish nation; and they demanded of him by what authority he did these things, and who gave him this authority. They were the authorized teachers and guides of the people, and what right had he to interfere with their methods? They called for his credentials. This was very natural then, and is as much so now. Jesus answered by asking them a question, "The baptism of John, was it from heaven, or of men?" Great wisdom was manifest in this question, and naturally they refused to answer it. If they would say, "From heaven," they would be admitting his heavenly credentials, answering their own question, and showing their inconsistency in not receiving him as the Messiah, according to John's teaching. But if they would say, "Of men," they would be calling John an impostor, and undermining their own influence with the people who regarded John as a prophet. So, for policy's sake, they said, "We cannot tell." And Jesus said, "Neither tell I you." What use to answer such quibblers, who ignored the best of evidence?

He then spoke three parables, which were like mirrors in which these leaders might see themselves. In the first they appeared as the son who said he would obey his father but did not. In the second they were the wicked husbandmen who refused to give the fruit

to the owner of the vineyard. Under this was written: "The stone which the builders refused was made the head of the corner. This was of the Lord, and it is marvelous in our eyes;"—a truth hard for many to see even now. In the third mirror they appeared as refusing the invitation to the marriage of the king's son, then destroyed, and their city burned. In all three appears a class who were blessed, though despised by the leaders.

The protest is always necessary against the very common theological picture of "lost souls and eternal and remediless ruin." The dark clouds of threatening uttered by the Lord Jesus all have a lining of light and hope. "Your house is left desolate *until*" the time of restoration.

Then there was an effort to entangle Jesus with questions: first, the question by the Parisees and Herodians concerning taxes; second, the question by the Sadducees concerning the resurrection; and third, the question by a scribe concerning the commandments. The first, "Is it lawful [for us Jews] to give tribute to Cesar or not?" was intended either to bring Roman authorities or the Jewish people against Jesus. But his answer is worthy of continual emphasis, "Render unto Cesar what is Cesar's, and unto God what is God's."

The Sadducees were the agnostics and materialists of that day. They denied the existence of spirits and angels, and also the resurrection. They had no hope of a future life. They meant to puzzle Jesus by their question about the woman who had seven husbands, "Whose wife shall she be in the resurrection?" They believed in Moses as the true lawgiver, and he taught that the woman should have only one husband at a time; and they reasoned that if all were raised, she would have seven husbands at one time, which would violate the law. Jesus' answer had two main points. First, they were mistaken concerning the nature of the future life. Marriage and its laws are only for this, the mortal life. In the resurrection state all will be like the angels, and die no more. But, second, even Moses, whose authority the Sadducees did not question, taught the resurrection by saying that God is the God of Abraham, Isaac and Jacob, because "He is not the God of the dead [nonentities, according to their philosophy] but of the living: for *all* live [shall live] unto him."—Luke xx. 38.

If any, even these infidel Sadducees, were to be left out, what an opportunity Jesus missed by not telling them so! As all die in Adam, even so all shall be made alive in Christ.

The third question is the first part of our lesson text.

I. THE SCRIBE'S QUESTION.—Vs. 34 40. This Scribe (called a "lawyer") was one of the Pharisees—probably one of their wisest and best. They were pleased with Jesus' answer to the Sadducees; but still they were anxious to trap him, and they took council together and selected this Scribe to puzzle him over a question in dispute among the teachers and the people. "Which is the great commandment in the law?" The word "which" here is not the common relative pronoun, but rather refers to the nature, or kind, as, "What kind of a law is the greatest, the ceremonial or moral, duty to God, or to man?" Jesus answered the question from their own Scriptures in the very words recited continually by every devout Jew, recognizing the unity of God, and showing that the requirements of supreme love to God and equal love to the neighbor are the two great principles of the law, on which all else hang. Love being inner and central, it is the supreme force in all moral, and even ceremonial, obedience. As God is love, he that loveth is of God and in harmony with God and the highest in-

terests of mankind. "Love worketh no ill to his neighbor." It "is the fulfilling of the law." The two commandments are *more* than the sum of the ten—because love is greater than the action resulting therefrom, as the nature of a tree is greater than the fruit it bears.

Jesus was not ensnared. According to Mark, the Scribe endorsed Jesus' statement, and Jesus declared that he was not far from the kingdom of God.

II. JESUS TURNS QUESTIONER.—Vs. 41-46. He had answered all their questions; it was his turn now. The object of these leaders of the Jews was to offset his claim of being the Messiah—the Christ. They evidently had failed in their criticisms, and felt it. Now he virtually says: "What is your real opinion of the Christ? What would you expect him to be and to do? Whose son is he?" They answered promptly, "The son of David,"—of David's nature, and therefore the heir of David's throne. On this the Scriptures and the popular Jewish opinion were in accord. This was the truth, but not the whole truth. He was a great man, and to be a great earthly king. This, like the answers in Matthew xvi. 14, was a very natural, human, "flesh and blood," answer. Nearly all infidels will admit that Jesus was a great and good man. But Jesus claimed to be more than a man, and if he was not more, then he was *not* a "good" man. And he met the statement of the Pharisees, that he was David's son, by asking another question: "How then doth David in spirit [or speaking by the Spirit] call him Lord?"—quoting from Psalm cx. —"If he is David's Lord — Master, Ruler—how is he his son?" How could they harmonize those two classes of Scripture? They could not do it, and did not try. They had sense enough to know that David's son could not be David's Lord. No one can answer Jesus' question, and harmonize the Scriptures, belittling none of them, without seeing that Jesus was both human and divine. As the "Son of the Highest," he was David's Lord, and only thus could he be the true Messiah—the King of the Jews—the King of the World. His whole ministry had proved the truth of his claim, but in their blindness the Pharisees could not accept him, and they determined that he should die, thus fulfilling another class of Scriptures concerning the Messiah, which they could not understand. Those who rejected the Messiah then, those who reject him now, and those who look for another, or a successor, are all practically in the same boat. The Christ is the Saviour of all men and the King of all the ages.

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A PEOPLE'S TRUST.

NEW YORK, Nov. 23—The Journal says: A mild-mannered man, whose aim in life is to make of the world one grand "department store," is Bradford Peck. He is wealthy and an enthusiast on the subject of solving all social and economic questions by the formation of "The People's Trust."

Peck comes from Lewiston, Me., where he is at the head of one of the largest dry goods houses in New England and president of the largest real estate company. He is also president of the Joliet (Ill.) Dry Goods Co.

He believes Bellamy's scheme of life outlined in "Looking Backward" can be put into operation. Indeed, he is confident that before the first quarter of the twentieth century shall have ended the entire United States shall have become one grand co-operative concern, with every man, woman and child a shareholder; all enterprises shall be under national ownership, all middle men, stock jobbers, agents and drummers shall have been done away with; every commodity shall be made and sold at the lowest cost and the lowest price and every citizen shall enjoy to the fullest the result of his labors.

According to Peck's great scheme, no person who is willing to work shall be in fear of want through illness or lack of work.

Peck says his new movement has been started in Maine by the organization of the "Co-Operative Association of America," a "protest against competitive waste and monopolistic greed." Under a charter a primary organization has been started in Lewiston, where the 250 members dine at cost price, in a building donated for the purpose.

"The movement, so far," said Peck, "has proved successful and profitable—the profits going entirely to the cause. The next move will be to build apartment houses, where the fullest degree of comfort and health may be enjoyed at the lowest cost; after that a co-operative store will be established."

Peck's big dry goods store is co-operative in the sense that the employes share in the profits, but he wants to go further.

"From the city of Lewiston, we hope, the movement will soon grow over the entire state, and within 25 years I predict the entire people of the country will be in one grand co-operative organization.

"There will be no trust but the people's trust. Everything will be under national control, just as the postoffice is now.

"Every man will do his share of work, according to his ability, and shall receive for life, enough to support himself well. It will depopulate great cities."—*Selected.*

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—EDITOR.

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EXTRACTS FROM LETTERS.

Prayer for Blessing.

I DROP you a few lines to let you know that we have received the HOPE, every number, of 1900. It is the best paper I have ever read. Please accept our thanks for sending it so long without pay. May the Giver of all good abundantly bless you in the future as he has in the past. N. K. M.

ZALESKI, O.

Universal Dominion.

I NOTIFY you of another move. I expect our next move will be to Chicago, and then we shall expect to see you occasionally, — also others we once knew.

Will you kindly send me the November number of the HOPE. Mine failed to reach me, and I cannot afford to lose it, as every number has choice truths.

You gave some clear points in Dec. 15th. number, on the "Locality of the Kingdoms." While they subdued the *other* kingdoms, they did not absorb or consume them, but each retained its own individuality. I had not seen it in that distinct light before, that they were all to be in existence at the time the stone kingdom smites them, and all to be broken in pieces together. When he sets up his kingdom, "under the whole heaven," his dominion (right, power and authority) is to be "from sea to sea, and from the river unto the ends of the earth."—Ps. lxxii. 8; Zech. ix. 10. Pretty broad! Amen and Amen.

FT. WAYNE, IND. L. D. H.

REMARKS.—Again let me suggest the importance of discriminating between the kingdom of God which is to be set up, and the kingdoms of this world over which it is to rule or have dominion. Dan. vii. 28 does not seem to say that God will *set up* his kingdom "under the whole heaven," but that all that is under the heavens shall serve and obey him. "The Lord hath prepared his throne *in* the heavens; and his kingdom ruleth *over* all."—Ps. ciii. 19.

—EDITOR.

Bro. Hammack Gone.

INCLOSED find one dollar, for which please send me THE WORLD'S HOPE.

Sister Hammack wishes me to ask you to publish in the HOPE this notice of Bro. Hammack's death:

Bro. Delaney Hammack, of Copenhaver's Mills, W. Va., was born Dec. 9, 1838, was married Jan. 1, 1867 to Melissa J. Raines, who with four children,—two sons and two daughters,—survive him. He died Nov. 19, 1900.

He became interested in the Larger Hope in 1873, and maintained his views with considerable ability till his death. He met with an accident in early manhood, from which he never entirely recovered, and from the effects of which at times he suffered much. However, he bore it all patiently. In his community he was highly esteemed for his upright and Christian character.

May the Lord sustain the afflicted family in this sad bereavement, and fulfill his promises to the widow and the fatherless. J. H. H.

CHARLESTON, W. VA.

Wondrous Glory.

BLESSINGS be multiplied to you and yours. Your book, DAY DAWN, was duly received, for which please accept my thanks. I have it laid out as one of my studies for the winter. Today I have read the first chapter, and am convinced it is just what I want, if it does not hold to the annihilation of the wicked, and I do not think it does. I see wondrous glory in the restitution of all things—even that miserable Satan. I believe that DAY DAWN will be a treasure to me. I shall earnestly seek the Spirit's cooperation and quickening power for every page. He only can feed. God bless you in all your work.

NEW HAVEN, CONN. M. H. M.

Much Comfort and Help.

INCLOSED find $5.00. Renew our subscription for the HOPE, and send us the bound volume for 1900. The remainder use as you think best. We look for the coming of the paper with eagerness, and derive much comfort and help from its pages.

Kind regards from both of us to yourself and family. MRS. J. B.

DELAND, FLA.

Opening the Scriptures.

ANOTHER year has gone, and I send you a dollar to renew my subscription for the HOPE. I have been a reader of the paper ever since you began to publish it. It has been a great comfort to me in making many dark passages of the Bible plain. I thank God for this opening of the Scriptures, that we may have "Meat in due season." I believe you are a chosen vessel in the Lord's hands to do this work. May he still bless you with wisdom from on high.

I was pleased to hear again from Bro. Chase. It cheers us to hear from others. I am interested in the Misson work, and would like to help; but all I can do is to pray to our Father who is rich. All the gold and the silver is his. He will work according to his own will.

LAPEER, MICH. MRS. G J. H.

Rejoicing in the Truth.

I WRITE to send my subscription, as I think it is time. I have been wanting to write ever since you were here, but never got quite to it till now.

We had such a good time when you were here. It seemed like old times—so many of us together, and such love and harmony, and enjoyment in listening to the divine, inspiring truths of the gospel, brought out for us to feed upon. Yes, when the real divine truth finds an abiding place in our hearts, it produces fervent love to God, then love to one another also. Such a reaching out after all humanity! We wish we could get hold of every poor, tired, discouraged, despairing son and daughter of Adam, and bring them to a knowledge of the Christ—of what he is to us, and what he will be in all the coming ages. It would bring such rest, such consolation, with patience to wait and endure unto the end, knowing that *all* his blessed promises will be fulfilled. Then no matter through what trials and sorrows God may see fit to lead us, we can go rejoicing, fully believing in that blessed time when "the crooked shall be made straight, the rough places smooth, and all flesh shall see the salvatian of God."

I feel like saying: "Blessed be his holy name forever and ever.—Amen."

Yours in Christian love and fellowship, AVIS.

ELYRIA, O.

Political and Christian.

I THOUGHT of writing sooner, but have been very busy. * * I do not think you fully understood me. My thought in saying that I did not see the difference between Christian and Infidel Socialism was this, we have not any kind yet, and I do not believe it will come as a Christian, but as a political measure brought about by a political necessity.

I read in a newspaper some time since that Germany had about reached the limit of profitable production. It will soon be so the world over. Then what? A mighty army of millions crying for bread. As the invention of improved machinery goes on, it becomes possible to do the labor of the world with fewer and fewer hands. Instead of invention benefiting the masses, it benefits the classes. It seems that the present machinery of selfish government has about run to its limit. The universal education of the masses is against it. An educated man naturally desires more of the comforts of this life, and if he is unjustly deprived by law of the means of getting them, he will make a fuss about it, and it only requires time for enough of these to

crystalize into a sufficient force, and then the powers of heaven and earth will be shaken. This, I believe, will be the time of great trouble such as never was, and in this great struggle, the world will get Socialism, but not necessarily Christianity; but it will make better soil for the Spirit of Christ to grow in. A system of government that will foster the spirit of common brotherhood will foster Christianity. It will only mark the beginning of the successful reign of Christ; and when all the world is conquered by the spirit of love, and all have the new law written in their hearts, we will not have much use for law on statute books.

It is easy to see how a man might be a political Socialist and not be a Christian; but I do not see how a man can be a Christian and not be in sympathy with the principle of Socialism; because, "If a man seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I hope this will give you a clear understanding of this subject as I see it. I pray that we may have grace to stand in that day, if we live to see it.

Your brother in Christ,

L. E. OVERMAN.

REMARKS.—Our readers will find Bro. O's. former letter, which he thinks I did not fully understand, in the HOPE of Sept. 15, 1900. It is not difficult to understand him now. It is well to read both letters together. We agree that political Socialism is not necessarily Christian; and we also agree that the Christian spirit leads into sympathy with whatever tends to better the condition of the needy. The love of God and the love of mankind are closely akin.

I still think there is an essential difference between "Infidel Socialism" and "Christian Socialism"—if it be possible to develop a socialistic government on opposite principles. I do not think two opposite causes can produce the same effect. Some think that all Socialism is infidel, and others think that it is all Christian. The name was perhaps invented and first used by unbelievers in Christ; but it is doubtful if the principle of the brotherhood of man is ever found except as the direct or indirect result of Christianity. A good principle is better than a name; but I like "Christianity" both as a principle and as a name. What the world needs is Christianity.

It seems clear that the spirit of altruism, or benevolence, or self-sacrifice for the good of others, which is found in Christian lands, and yet by no means all confined to believers in Christ, is, nevertheless, of Christ, and for Christ. It often appears to be the result of the hereditary and reflex influence of Christianity. To such as are feeding the hungry, clothing the naked, visiting the sick and the prisoners, and yet know not that they are doing it for Christ, he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 35–40. And who can doubt that the vital force producing such beneficent results is the Spirit of Christ in the minds of men? The direct and indirect effects of Christianity are to each other like sunshine and moonshine.

Do I need to say that I have never written a word against Socialism? Neither have I,—while speaking or writing of the uprising of the people against the old order of things, both as to Church and State, as a "Headless" affair that must "go into perdition,"—said that this uprising is useless, or will do no good. I have said, and now repeat it, that, I believe "The Lord knows how to overrule for good all these conditions."

But just what is meant by the movement ending in perdition? I understand it to mean failure—falling short of accomplishing the end in view—which is

social regeneration. Nothing short of Christ within can bring forth fruit to perfection.

To illustrate, let me refer to what is regarded as a step toward Socialism. Our government handles all the mail, and owns all the agencies necessary thereto, and the people derive the benefit, if there be any. No doubt all will admit that this is much better than having all the mail under the control of private parties. But evidently this does not make all the government officials—from the postmaster general to the postmasters—unselfish. It might be a good thing and for similar reasons, for the government to own and control the telegraphic and railway systems, (and many other things), all in the interest of the whole people; but such things, however good and helpful they might be, would not make the people unselfish or Christlike. And it seems self-evident that no government in the interest of *all* the people is possible until the people own Christ as their Head and have the love of God and man as their ruling motive. Without this, I think all efforts will fail—fall short of securing what the world needs. A worm at the core makes the apple fail of ripening. It goes into perdition. But yet the steps of men are not useless. They are preparatory and educational. And it seems clearly true that the world often reaches external good before it reaches the internal. Better external conditions may be stepping-stones to something deeper. Feeding the hungry child or man may be the way to reach the mind with a higher blessing. Feeding the starving of India may be a good missionary policy—an illustration of the value and power of Christianity. It may be of little use to talk religion to people crushed by any form of social oppression;—and yet the slaves of the South were very religious. It has been said that nearly all advancement in civilization has come as a result of a bloody baptism. The civil war, from 1861 to 1865, in an important sense destroyed slavery; but in another sense it only changed the form of the slavery of the negro race. There is yet much to be done—a great mental change to be wrought—before equal rights will be realized in the South and in the whole Country. There are other forms of slavery to be destroyed. But all that can be done either by law or by force is but touching the various difficulties lightly—like trying to kill a great tree by cutting off some of its small branches. When the tree can be killed at the root, then all its branches will die.

There may be bloody outbreaks against the present order of things; indeed, there have been already; but they do not cure the disease—the selfishness of the human heart. If all the wealth of the world were equally distributed today, it would not remain so twenty-four hours. The differences of ability and the principle of competition would soon pile up the mountains of wealth again, and create the valleys of poverty. Men need curing at the fountain of thought—the mind. "Make the tree good and the fruit will be good." Under right conditions, the great inventions will benefit the entire family of man.

I have not written this as a criticism of Bro. Overman's letter, but it gave me the occasion of saying some things suggested. If I understand him, there is much in which we agree. We will all know more further on.—EDITOR.

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☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 10., No. 3. ALMONT, MICH., FEBRUARY 1, 1901. $1.00 a year.

ARMAGEDDON.

WILL you explain Rev. xvi. 16? I have always supposed that the last great battle is called "the battle of Armageddon;" but I heard a sermon a few Sundays ago that made me think I might be mistaken. The minister said Armageddon was the place where the Lord would gather his people just before translation, and the battle is called the battle of the Lord God Almighty.

SCHOLLS, OREGON. A. B.

REPLY.—Armageddon is defined to mean "Hill of Megiddo." Megiddo, Young says, was "A city in Issachar or Manasseh, West of Jordan, in the plain of Jezreel, at the North East of Mount Carmel." The name is defined as "Place of God," and "Place of troops." It is mentioned in several places in the Old Testament. In Josh. xii. 21 it is spoken of as having a king. In xvii. 11 it appears to comprehend "three countries," and "towns."—See also Judges i. 27; v. 19; 1. Ki. iv. 12; ix. 15; 2. Ki. ix. 27; xxiii. 29, 30; 1. Chron. vii. 29; 2. Chron. xxxv. 22. It seems to have been the place of considerable fighting, and is mentioned in Zech. xii. 11 as a place of "great mourning."

I do not know where the minister obtained the evidence that the Lord will gather his people to Armageddon, or any other place, before translation. The name seems to be used in the Revelations symbolically, (like Babylon, Euphrates, Egypt, Sodom and Jerusalem), to represent a great battle. The forces in that conflict are called "three unclean spirits," representing three great principles developed on the line of the great beast (Daniel's fourth) which John said has "seven heads and ten horns." The "dragon" appears to represent the monarchial element, the "false prophet," the religious element, and the "beast" the headless element, —opposed to both monarchy and religion. These three are called "spirits of devils," and the conflict seems to be on and impending. It is "the battle *of* the great day of God Almighty," represented by the name Armageddon. It is not *before* "the day of the Lord," but *in* it; and in the midst of its events, the Lord comes "as a thief," not openly. Blessed is he that watches and keeps his garments.—EDITOR.

SON OF PERDITION.

THERE are a few things not quite clear in my mind as to the salvation of Judas. In John xvii. 12, Christ says: "None of them is lost, but the son of perdition." Of course, this refers to Judas. How then can we say that Judas was saved?

* *

REPLY.—There are several forms of the word rendered "lost" and "perdition." Young in his Concordance explains it to mean, "loss, waste, destruction." The Emphatic Diaglott renders the passage, "No one of them was destroyed, except the son of destruction." The Revised Version says, "Not one of them perished, but the son of perdition." The same word is used in some form (varying according to the tense) wherever it is said that Jesus came to save the lost, or that the lost were found. (See Matt. x. 6; xv. 24; xviii. 11; Luke xv. 4, 6, 24, 32; xix. 10.) In no instance does the idea of hopeless or endless loss find expression.

Why are people so anxious to make it mean more than it says in the case of Judas? "But did not Jesus call him a devil,"—[an accuser, or calumniator.] Yes, but he repented when he saw that Jesus was condemned.—Matt. xxvii. 3, 4. The same word is used in the case of the son who said, "I will not: but afterward repented, and went." Matt. xxi. 29. To Peter Jesus said, "Get thee behind me, Satan,"—[an adversary, or opposer.] No doubt Peter repented too, though it is not so said. But Judas killed himself. Yes; he must have hated himself terribly, or was driven to insanity. The scripture was fulfilled. He was lost "as the scripture foretold." —"Living Oracles." The worst that can be scripturally said of Judas' fate is that he lost his office —his place in the cabinet of Jesus —and that he lost his life in a terrible manner, that his wife became a widow, and his children fatherless. Nothing worse was foretold in the scriptures which were fulfilled. That was bad enough.

Why should anyone make the case worse than it is, unless it be some young preacher whose knowledge of the subject is based upon tradition rather than revelation. That Judas' loss of life was temporary should be admitted by all who believe in his resurrection. That his loss of office was also temporary is more than suggested in Matthew xix. 27, 28. Many of the poor, weak money-grabbers and suicides will need one of such experience to help them in the future judgment-school of Christ. Matthias would make a poor substitute for the sinning, suffering and repentant Judas as a teacher in that school, in which all judgment (discipline) is to be unto victory. We may all well believe that the mission of "the Saviour of the world"—of "all men"—will not be complete until all the lost or destroyed are found and saved.

—EDITOR.

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THE RESURRECTION.

Dear Sister:

In answer to your question concerning the resurrection, I will make it as plain as possible with the knowledge I have. There are three resurrections spoken of in Scripture: 1. the resurrection of our Lord; 2. the resurrection of the just, the saints, the elect, or the church, which constitutes the body of Christ; 3. that of the unjust, or the world. 1. Cor. xv. 23.—"Every man in his own order, Christ the firstfruits (first resurrection); they that are Christ's at his coming, (second resurrection). Then cometh the end, which is the last, that is, the world (third resurrection). Rev. xx. 4,—"This is the first resurrection" of the dead, which takes place at the second coming of Christ, at the beginning of the Millennium, when he comes *for* his saints. Paul counts all things loss, if by any means he may attain to this resurrection "out from among the dead ones." The second resurrection of the dead includes those who died out of Christ, and this resurrection, to which Christ will come *with* his saints, will not take place until after the thousand years. When it says, in that verse, "This is the first resurrection," it means all those spoken of in the fourth verse.

Now I have answered your question in regard to the *time* of the resurrection, according to the Bible. Now the important things in connection with the resurrection, I will try to answer. First, what is resurrection? The resurrection of the dead, both of the just and unjust, is a fundamental doctrine of the Christian faith, and is most fully set forth by Paul in 1. Cor. xv. It is inseparable from the doctrine of immortality, and gives it its necessary completion. "If the dead rise not, then is not Christ raised; and if Christ be not raised, then is our faith in vain: we are yet in our sins."

I think the best definition of resurrection is completed righteousness, spiritual birth, or immortality, because we are not made immortal until we are fully raised. The Scriptures plainly teach that life and immortality were brought to light through the gospel,--the gospel of Christ's death and resurrection 1900 years ago. Christ's resurrection is to us the key of hope and security of blessings, and also the key to our resurrection, because Christ's resurrection made him the firstfruits from the dead, and the Christian's resurrection will be the second fruits from the dead, as they come next in order. Then comes the last, which is the world.

The next thing in order concerning the resurrection is, "How are the dead raised up, and with what body do they come?" "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "As is the earthearthly, and as is the heavenly, such are they also that are ly, such are they also that are heavenly. And as we have borne the image of the earthly [the first Adam], we shall also bear the image of the heavenly [the second Adam].—1. Cor. xv. 48, 49. Peter said, "Yea, I think it meet, as long as I am in this tabernacle, [body],

to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, [natural, earthly body] even as our Lord Jesus Christ hath showed me." "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2. Pet. i. 13-18.

Peter refers to the glorious body which Christ showed him on the mount of transfiguration. He there appeared in a spiritual body. It shone as the sun, and his raiment was white as the light. Paul says Christ will change our vile bodies, that it may be fashioned like unto his glorious body.—Phil. iii. 20, 21. "The body sown is not the body that shall be, but God giveth it [the seed] a body, as it hath pleased him, and to every seed his own body."—1. Cor. xv. 37, 38.

This shows that the spiritual seed must have a spiritual body. We all know that what goes down to the grave is male and female, and if it comes up from the grave it would be the same. But Paul speaking of those in Christ said: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *one* in Christ Jesus."—Gal. iii. 28. "Though we have known Christ after the flesh, yet now henceforth know we him so no more."—2. Cor. v. 16, R. V. If he is to be known no more after the flesh, he surely has been changed out of the flesh to a glorious body; and he says he will change our vile body, and fashion it like unto his glorious body.

God's plan in the development of the race begins with generation on the Adamic plane (lower or natural plane) and culminates in the resurrection on the Christly plane (higher or spiritual plane). The process of generation in both *body* and *life* on the Adamic plane, is a type of the process of regeneration in both *body* and *life* on the Christly plane. In the process of generation, life begins with and is dependent on the mother; that is, if she dies before the child is born, it dies; but if the child is born before she dies, then its life is independent of her. It then has a complete earthly life, a type of resurrection life; and the body in which this life is encased is formed and gradually grows to completeness, which is its birth. This is the process of generation on the Adamic or natural plane, and is a type of regeneration on the Christly or spiritual plane.

When spiritual life is begun in Christ, the spiritual or resurrection body begins to develop at the same time, and the life is dependent on Christ, as it was on the mother; the difference is, one is eternal life, and will never die, because Christ will never die; and when this spiritual life and body are fully developed, then birth takes place, which is the second birth, or resurrection. That is a complete state of righteousness. Then it will have an independent eternal life, a life that never dies.

In order to have this life, "Ye must be born again." Some teach that the second birth takes place when we first accept Christ, but

the Scriptures do not so teach. Paul says, in 1. Cor. iv. 15, "In Christ Jesus I have begotten you through the Gospel," which means that in accepting Christ, through the power of the gospel we are begotten. In the natural, the child is begotten before it is born; so it is in the spiritual, as the natural is a type of the spiritual. When a child is born, it is fully developed or complete both body and life; but not so when a man accepts Christ. His righteousness is not complete at that stage. He is only begotten, and his spiritual birth does not take place until the resurrection. Then he has fulfilled the declaration of Christ, and is born again. James i. 18, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." We see by these passages that there is a wide difference in the words begotten and born again.

Now this process of regeneration begins when we are begotten through the power of the gospel; but if we postpone it until after death, then it will begin at the awakening, and we will pass through the judgment unto the resurrection which will be unto victory, as of Christ it is said: "The bruised reed will he not break, the smoking flax will he not quench, until he shall send forth judgment unto victory."

We are not to understand that this judgment process is to be the work of a moment; it may take an age, and in all probability it will, for thus far every work has required an age to complete it. You know the Scriptures tell us there are "ages to come," (Eph. ii. 7) and every age has its work. In this life judgment begins with the house of God, that is, the church. Their sins go before to judgment. They have their judgment as they go along, so that when Christ comes *for* his saints, they will be ready for the resurrection. Judgment in any case always comes before the resurrection. Scripture says: "After death the judgment,"—not after death the resurrection, and then the judgment, as many would have it. You see they must pass through the judgment, before they can be fully raised: because resurrection means completed righteousness, and the judgment process they have to go through in order to be ready for the resurrection, or else come into eternal life in their sins, which is absolutely contrary to Christ's teaching, for Christ came to save us *from* our sins, not *in* our sins.

How do we know that Christ is going to continue this judgment process after death? If time would allow, I might bring many Scriptures to bear on that point. I will quote a few. To begin let me say you cannot find a single passage in the word to show that man's future destiny is fixed at death. What is physical death? The Bible calls it sleep. It is true the body is dead, but the spirit, the seed or the inner man is alive, else how could he sleep and be awakened? "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. Now if the inner man were dead and had returned to the dust like the body, which came from dust, then it would be absolutely dead and not asleep; but the spirit came from

God who gave it and will go back to God. The spirit never dies, because it is from God, and partakes of his nature, and he is from everlasting to everlasting.

Notice, it says *All*, not a part, of them that are in their graves "shall hear his voice, and come forth; they that have done good unto the resurrection of life." That is the saints of this age. Notice, there is no judgment mentioned in connection with their resurrection, because they have had their judgment on this side of the grave, and are ready for the resurrection. They are the class that look for the Lord when he shall appear the second time. Now, they that have done evil come forth unto the resurrection of judgment, (not damnation) according to the revised edition. There is no Scripture for the resurrection of a sinner, because resurrection means completed righteousness; and they must go through the judgment process before they are fit for the resurrection. We can see now why the judgment is mentioned in connection with the unjust, because they have not had their judgment. Their sins follow after them, hence they are not ready for the resurrection. Christ says that his judgment is unto victory.

If God's plan were resurrection first, and judgment after, and those who died in sin are to be raised and judged at once, then the world's future destiny would be hopeless indeed; and if it were true, it would be utterly impossible to harmonize the Bible. If the resurrection means simply rising from the dead for the purpose of being judged, and the judgment follows, it would not be a resurrection unto justification through Christ, as Scripture teaches; because they would yet be in their sins, having had no opportunity to accept Christ; consequently the judgment would not be unto victory, as Christ has declared. Their condition then would be worse than if they were under the penalty of the law; for the law had already condemned men to death, and not an endless death at that. But, in this case, they would be judged either to endless death, or endless torment, according to the creed by which they were condemned. In either case authority must rule over truth, in order that our creed may predominate. They even go so far as to manufacture Scriptures, or misquote them, and pawn them off on the ignorant as "Thus saith the Lord." These Scriptures are made to fit the creed. —some for endless death, and some for endless torment, neither one of which is scriptural.

I am glad that the Father hath given our Saviour authority to execute judgment; and creeds cannot be substituted for Christ's authority.—John v. 22, 27. According to Scripture, the resurrection is the climax of the salvation of the saints, and not only of the saints, but of the world. If it is the harbor for the one, it must be for the other: because if Christ died for *all* that died in Adam, and rose for *all*, then all are saved through the resurrection. But there is this difference, those who do not accept Christ in this age will have lost the crown of glory, or the prize of the high calling in Christ, which is laid up for the faithful, that of reigning

and ruling with Christ in his throne. Rev. iii. 21; Rev. xx. 4, 6. The others serve him day and night before the throne.—Rev. vii. 9-16.

(*To be continued.*)

WM. GOLDIE.

NOTES ON SUNDAY-SCHOOL LESSONS.

Parable of the Ten Virgins.—Matt. xxv. 1-13.

(Lesson for Feb. 3.)

GOLDEN TEXT.—Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xxv. 13.

INTRODUCTION.—Our last lesson was closely connected with our Lord's last public teaching. His severest words were to the Scribes and Pharisees, whom, after silencing, he denounced as hypocrites.—Matt. xxiii. And yet, there was a vein of tenderness in his denunciations, and tho' pronouncing their doom, he suggested their hope of restoration and blessing.—Vs. 33-39.

Having finished his public ministry, Jesus departed from the temple, and his disciples called his attention to "the buildings of the temple," evidently in a spirit of admiration; and he brought a shadow over them by foretelling their complete overthrow,—"not one stone left upon another." It seems that he must have made at least the two strange statements—one concerning the destruction of Jerusalem, and the other concerning his coming again. Of course, the disciples were puzzled and made sorrowful, and as they sat upon the Mount of Olives, overlooking Jerusalem, they asked him these questions: "When shall these things [the destruction of the temple and city] be? and what shall be the sign [evidence] of thy coming [presence], and of the end of the world [age]?"—See Diaglott, Rotherham, and R.V. margin.

A part of Jesus' answer is given in Matthew xxiv. and xxv. It is not to be supposed that any of the writers give his answer in full. The two events (the end of the Jewish polity and the final coming or presence of Christ) are so mentioned (commingled) that many have inferred that his coming took place at the destruction of Jerusalem. The things connected with the ending of the Jewish age and those connected with the ending of the gospel age (which none but Jesus then understood) seem related as type and antitype, or pattern and parallel,—the complete overthrow of the literal city being a foregleam of the overthrow of the great mystic city—Babylon.—Rev. xviii. In prophecy, type and antitype are often found in the same statement—as, for instance, the return of Israel from Babylon and the final gathering from among all nations.

It is evident, however, that Jesus, in answering the disciples, did not stop with the destruction of Jerusalem, but gave a glimpse of the things leading up to and following it, reaching to the final consummation of the gospel age and the dawn of the new kingdom age, in which he shall rule the nations. It may truly be said that the destruction of the Jewish polity was but the consummation of the first advent of Jesus; and that the restoration of Israel is connected with his later presence. When we see the cursed figtree beginning to put forth its leaves, we know that summer is near, and that *He* is at the door. It is to the last phase of the church that he says: "Behold, I stand at the door, and knock."—Rev. iii. 20. The things transpiring are "the sign of his presence, and of the consummation of the age."

I. A MOVEMENT IN THE CHURCH IN REFERENCE TO THE LORD'S RETURN.—Vs. 1-13. It seems clear that Jesus gave this parable as one of the links of the great prophetic chain connecting his going away and his return. That he would come again, and receive his waiting ones to himself, has always been the hope of the church. (John xiv. 3; 1. Cor. xv. 23; 1. Thess. i. 9, 10; iv.

13-18; 2. Thess. ii. 1; 2. Tim. iv. 8) but concerning when and how he would come the truth was so written that it would be obscure until it would be "Meat in due season" for the waiting ones.—See "Times and Seasons," in DAY DAWN. "The kingdom of heaven" is a term used in Matthew concerning the church in the gospel age.—See "The Kingdom of God," in DAY DAWN. Not always, not even ever since the gospel age began at Pentecost, has the kingdom of heaven been represented by this movement of the ten virgins. After giving his disciples a glimpse of the things of the age down to the period or season—not the moment—of his return, Jesus said: "*Then* [in that closing season of the age] shall the kingdom of heaven be likened unto ten virgins, etc."

It does not represent the church and the world—the righteous and the wicked of all ages—but is a movement in the church. The world never has been interested in any such movement. The "ten virgins" evidently represent Christians of two grades, or in two conditions concerning the light on this subject. "They took their lamps"—Bibles. "Thy word is a lamp." Such a movement could not have taken place before the nineteenth century. Bibles, before that, were very scarce, and the book was kept sealed until "the time of the end."—Dan. xii. 4. The increase of knowledge, resulting from the opening of the book, caused a great awakening. That there has been since the nineteenth century began a nonsectarian movement among Christians, in reference to the Lord's coming, is a well known fact, whatever people may think about it. Evidently it has been a fulfillment of this parable. "They took their lamps [Bibles giving light by the oil—the Holy Spirit] and went forth to meet the Bridegroom," at the time which seemed indicated by the prophecies. They were disappointed. "The

(*Continued on page 41.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Feb. 3., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Feb. 4, and 6. Chicago, Ill., 6006 Green St. 7:30 p. m. Feb. 5. Chicago, Ill., 369 Cortland St. 7:30 p. m. Feb. 7. Chicago, Ill., 278 N. May St., 7:30 p. m.

Feb. 10. Open for special arrangements.

Feb. 17, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 23, and 24. Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

(*Continued from page 40.*)

Bridegroom tarried,"—did not come when he was expected,—and "*all* [the virgins] slumbered and slept."

The parable requires it to be a movement in two parts, the first ending in disappointment, the other in meeting the Bridegroom. This movement *has been* in two parts, the first ending in disappointment, and the other—well, it is not quite ended, but some are recognizing the presence of the Bridegroom, and have been enjoying a glorious feast of fat things. The "wise" had oil enough for the emergency; but the "foolish" needed a "new supply," and that they get it later is clearly indicated in the parable—though too late for the enjoyment of the marriage feast. The Bridegroom came, and the "wise" went into the feast, while the "foolish" went after the "new supply." But it is not reasonable that they would later expect admittance unless they obtained the oil for which they were seeking. The foolish virgins are by no means hypocrites or the wicked, though not known by Christ, in the sense of closest fellowship, and readiness for the highest privilege.

The oil, or the light, in this parable evidently relates to the knowledge of the time. Without definite time, no such a going forth to meet the Bridegroom, and no such a disappointment because he tarried beyond the expected time, could have been possible. And it seems safe to say that this parable does not include any, even Christians, who have never been in the movement in reference to the Lord's coming.

It is evident now that the whole affair is one of faith, and not a literal or bodily movement. The "going *forth*" to meet the Bridegroom before the disappointment was a condition of expectancy, not a literal journey—that is, in the antitype or fulfillment. The same is true of the "going *out*" under the reawakening by the midnight cry. Why then should the "going *in*" to the feast be regarded as a literal transfer from one place to another? To know that the Lord is come, that he is "at the door," through prophetic evidence, is receiving him by faith. And all who can thus see him by faith, are in the way of eating and supping with him, according to his promise.

To "go *in*" thus by faith is neither resurrection nor translation. If going in meant translation, or putting on immortality, how could anyone get in without the wedding garment, and be put out again? To be *in* means to be in the light relating to this time; and hence to go out again is to lose the light, or get into "outer darkness,"—the condition of the world; and those who have not the wedding garment will lose the light. That all who love the Lord—the Lord's servants,—will be in the future kingdom is true, whether they have been in this movement or not. Thousands upon thousands fell asleep in Jesus before this parable began to be fulfilled.

The last verse, enforcing the duty of watchfulness, may be specially applicable in the end of the age, but it may not. To be wide awake for Christ, and watching for the signs along the way, and to be seeking to know and do the Master's will—thus having on the wedding garment—is always important.

Let those who have DAY DAWN read "The Lord's Coming," and "The Ten Virgins," for further suggestions. This is too great a subject for a short lesson.

Parable of the Talents.—Matt. xxv. 14-30.

(Lesson for February 10.)

GOLDEN TEXT.—So then every one of us shall give an account of himself to God.—Rom. xiv. 12.

INTRODUCTION.—It is evident that both the parable of the virgins and this of the talents culminate in connection with the Lord's return. They are links in the great chain of events foretold. In fulfillment the parables of this chapter do not properly apply to the Jew-

ish people at the end of their age. This one covers or extends through the gospel age—beginning with the Lord's going away, including the work of the servants, and closing with the settlement of their accounts after the Lord's return.

It seems worthy of special notice that the parable of the virgins (see last lesson) relates to the movement in reference to the Lord's coming, in which only a comparatively small number of Christians have a part; that the parable of the talents is more comprehensive—beginning sooner, ending later, and including the life and the reward of all Christians—the faithful being placed in power with Christ; and that the later judgment is of the "nations," and is not due till after the placing of the faithful in power, and the coming of the Son of man in his glory—his saints and angels all coming with him. It seems that a clear division of the word will not allow people to say that any one of these three parables refers to the righteous and the wicked, the church and the world. The "virgins" and the "servants" are of the church, not of the world. And the "sheep" and the "goats" are not of the church at all, but two classes among the "nations." Read the chapter and see the progressive steps.

I. THE HOUSEHOLDER AND HIS SERVANTS.—Vs. 14, 15. The householder represents Jesus Christ, who was about to leave his disciples, and go to heaven,—the "far country,"—"another country."—R. V. The disciples—the church, not the world,—not the church and the world,—are evidently the "servants" to whom he committed his goods and his work. The parable is based on the then familiar custom of a large land-holder committing money to his slaves, to each according to his ability, that he might use it in trading. The talents (money) may refer to all means and opportunities of working for Jesus; and it is clear that he is a reasonable Master, because he only asks for the service which is according to ability. The principle is expressed in the words: "To whom much is given, of him much is required," and *vice versa*.

II. THE MAN WITH FIVE TALENTS.—Vs. 16-21. As the talents were given according to ability, this man must represent those of great ability. Straightway he went to work—using faithfully his time, means, abilities and opportunities. Jesus here shows the importance of urgency and promptness. The servants may not all be engaged in what men call "religious work," but they should only engage in such work as can be done religiously, or in a Christian manner,—"Not slothful in business; fervent in spirit; serving the Lord."—Rom. xii. 11.

The man by use doubled his talents. The trading represents the wise and earnest use of all our opportunities in the service of the Lord and for the good of humanity. Both the talents and the capacity increase by proper use. Men always grow who use what they have; and shiftlessness always brings loss.

While the work is during the age, the reckoning is at the Lord's coming at the end of the age. Of course, the individual opportunity for work is during the present lifetime, and, as the death state is like a blank, the end of each life virtually brings the man face to face with the Master at his coming. The faithful servant renders his account with joy. His conscience approves. He enjoyed his work, and is ready for whatever the Master will say or give. He says, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." A faithful Christian's reward may be said to include several things: 1. His own approval; 2. His increased power and greater manhood; 3. His Master's approval; 4. A larger sphere — ruling power;

5. The joy of the Lord. The joy of the Lord must involve the work of blessing mankind.

III. THE MAN WITH TWO TALENTS. Vs. 17, 22, 23. About all that is said of the man with five talents is applicable here. He was as faithful and as successful as the man with five talents. He doubled his capital. His reward is the same. What an encouragement to faithfulness in the use of what abilities and opportunities God has given us. The man that is faithful is ready to reign and to share the joy of the Lord.

IV. THE MAN WITH ONE TALENT.—Vs. 18, 24-30. Instead of using his talent, he buried it. Not all one-talent people do this, but there is a strong temptation here, and the lesson was and is designed to guard against yielding to it. He by use could double his ability and capital too. Faithfulness with a small capital has the same reward as with a larger capital. But instead of being thankful and faithful, he complained of his Master as unreasonable in his demands. "Wicked and slothful servant" is the Master's charge against him. And all that the faithful gained, he lost. The want of use always brings loss of talent; as faithfulness increases talent.

The reward and punishment in this lesson are natural results. The loss may, in the light of other Scriptures, be called the loss of the crown, or the high calling. The overcomer is to have power over the nations, and share with Christ in the future judgment of the world. "Be thou faithful unto death, and I will give thee a crown of life." "Hold fast [and use] what thou hast, that no man take thy crown." The "unprofitable servant" goes into "outer darkness,"—the condition of the world. His great sorrow results from the fact that he expected more. Do not let anyone make his punishment worse than it is. It is bad enough.

☞ SEND US a good big list of names for Sample Copies of the HOPE.

QUEEN VICTORIA DEAD.

THE world is in mourning. An humble, earnest Christian woman has been taken from her family; a "Noble Queen" has left the throne of Great Britain, to lie on the level with her lowliest subjects in the arms of death. Multitudes in all lands are touched with tender sympathy with the family and with the nation.

Three days before her death her physicians issued the following bulletin: "The queen is suffering from great physical prostration, accompanied by symptoms which cause anxiety." This brought a dark foreboding to all sympathetic hearts. The royal relatives were summoned to her bedside. A few hours before her death, she bade them Goodbye. At 6:30 p. m., Jan. 22, she died peacefully and calmly, surrounded by her children and grandchildren. She was born at Kensington Palace, May 24, 1819, and so died in her eighty-second year.

The news of her death, though expected, came as a shock. In a very short time flags were everywhere throughout her realm flying at half-mast, and emblems of mourning appeared. And soon the same was true in the United States—the sad news (on account of the difference in time) appearing in our evening papers. In the same afternoon, the U. S. Senate unanimously passed the following resolution:

"That the death of her Royal and Imperial Majesty, Victoria, of noble virtues and great renown, is sincerely deplored by the Senate of the United States of America."

Queen Victoria was the only child of Edward, Duke of Kent, who died Jan. 23, 1820. She had the admirable care of a good mother. As she grew up, she was taught to seek health by exercise and temperance, and to practice a wise economy united to a discriminating charity. She became accomplished in music, drawing, and the continental

languages, and acquired a knowledge of some of the sciences, particularly botany. She was proclaimed Queen of the United Kingdom June 21, 1837,—almost sixty-four years ago. Her first words, when notified that she was queen, were, "Pray for me." She was married Feb. 10, 1840, to "Prince Albert." She became the mother of a large family. In 1876, "Empress of India" was added to her royal titles.

Her life and reign have been remarkable. Her subjects have well called her, "Our Noble Queen." In her sphere she has been a great worker. Whatever we may think of the system of human monarchy—which many in both Great Britain and America believe must soon pass away — all unprejudiced Christian people will readily say "Amen" to a prayer of thanksgiving for the grace of spirit, the Christian faith and noble conduct which have characterized her life:—for all she has done for good government and the general good of humanity. Whatever mistakes have been made, or wrong conditions exist, no doubt Great Britain and the world are better for her life and reign.

It is worthy of note that many in Great Britain regard the American Republic as the expression of the true idea of English liberty. And in view of the progress toward a more popular government during the sixty-three years of Queen Victoria's reign, may we not say that the *spirit* of the old monarchy *is* passing away? In that period the reformers have obtained nearly all for which they have asked. If the queen's successor, her son Albert Edward, will follow her worthy example, England may still have an excellent government; but should he prove to be an unwise or tyrannical ruler, so much the worse for the monarchy.

It is a growing conviction that the general interests of Great Britain and the United States are almost identical. They are much the same kind of people—speaking the same language, having the same general manner of life, worshiping the same God, and are interested in the same general plans for the enlightenment and progress of the world. They can be more helpful to each other than they have been. May the present sympathy in sorrow tend to unite the two nations more fully in all that is good and true and elevating. May the spirit of Queen Victoria live on in the person of her successor, influencing the world for good.

WORLD'S HOPE MISSION FUND.

Balance on hand Jan. 15.	$7.45	
Amt. recd. to Feb. 1.	8.00	
Total - - - - - -		$15.45
Literature sent to Feb. 1. - - -		14.45
Bal. on hand Feb. 1.		$1.00

The present purpose of this fund is to send THE WORLD'S HOPE, WORLD'S HOPE Tracts, and other Larger Hope Literature, as missionaries, wherever there is an opening for them. Its field of operation may be enlarged under the advice of interested friends, and the blessing of our Father. The fund is open to receive and to give. It is hoped that many may be interested in the fund and provide it work.

—EDITOR.

BIBLE PROGRESSION is a 16-page tract, giving an outline of the plan of the ages. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

EXTRACTS FROM LETTERS.

One of the Fountains.

INCLOSED find one dollar for the renewal of our subscription for the HOPE for 1901. It has been one of the fountains of spiritual truth from which I have been drinking freely of the heavenly blessing of the larger hope for the last ten years. I am always anxiously waiting for its coming twice a month, and therefore would not like to be without it. May the Lord bless you abundantly in your noble work, and especially in your teaching of the larger hope.

Your brother in the Lord,

PILLOW, PA. B. H. D.

Blessed in Labor.

DEAR BROTHERS AND SISTERS OF THE HOPE FAMILY: I am well today (Jan. 12) and can truly say:

"There is sunshine in my soul today."

The dear Lord has blessed me very much of late, and my labors have not been in vain in the Lord. Several have accepted Christ as their personal Saviour, and the brethren and sisters have been quickened anew in Ripley, Dexter, Shirley, Exeter, Pittsfield, and Detroit, Me., for which I praise the dear Lord.

"It is so sweet to trust in Jesus,
Just to take him at his word,
Just to rest upon his promise,
Just to know, Thus saith the Lord."

I am much interested in the HOPE. I always have a feast of fat things in every paper, as it comes to my home. I know the dear Lord helps our Editor, for he could never write so many good things without help from above.

O. M. CHASE.

To Feed His Sheep.

INCLOSED you will find check for Five Dollars. Use it in the work of the Lord as you see fit. It is not for our subscription, but to be used to promote the Lord's work and to feed his sheep.

BENTON HARBOR, MICH. L. D.

[This goes into the Mission Fund.—EDITOR.]

Gaining Ground.

I HAVE just come home from Revere, a suburb of Boston, and now send you the money to renew my subscription for the HOPE. I do not want to do without it. Yearly we see the prophecies being fulfilled, proving that we are in the last days.

My time has been very fully occupied, as I have been in a Training Home for girls, who were on the road to ruin, until a restraining and protecting arm was thrown around them.

The salvation of all is a doctrine much opposed among Christians, but it is gaining ground with many individual Christians.

I should have been glad to have been at home at the time of your visit here.

Yours in the gospel of love,

ELYRIA, O. E. K. D.

Frail But Hopeful.

I INCLOSE a dollar for this year's HOPE. I also want the bound volume for 1900. I would send money now, but my revenues are a little low at present. I have all the bound volumes except 8 and 11, and I know not where they are. I frequently lend them, and forget where they are. I regret the loss of them; they are too valuable to lose. I am 86 years old, and am quite frail. I am scarcely able to walk to the post office, though it is only a mile distant.

Yours in hope of immortality,

INDIANA, PA. J. D.

REMARKS.—Brother D's. mention of his frailty and his hope of immortality reminds me of Paul's statement, "For which cause we faint not; but though our *outward* man perish, yet the *inward* man is renewed day by day."—2. Cor. iv. 16. In the following verses, he speaks of the present trouble as "light affliction, which is but for a moment," and of the "outward man" condition as the "seen" and "temporal," like an "earthly house" to be "dissolved." On the other hand, he speaks of the consequent "glory" as "unseen" and "eter-

nal," and shows that though the "inward man" is to be "unclothed" by the dissolution of the "earthly house," it is not to remain "naked," but to be "clothed with a house from heaven," "that mortality may be swallowed up of life."

This teaching of the apostle is not like the extreme teacher as to guide, of "the natural inn to a story. This soul," neither is it like the reinforce prior conthat of the teacher of the basal reader authors. The teacher encourages all students to contribute and accepts each contribution, appropriate or not, for discussion and evaluation. The teacher then decides what will be added to the web. Together they decide when the web is complete. For the teacher, the success of the process of thinking for students. A semantic web is constructed by the student, the teacher acquiring knowledge of how much he or she values

Hoping Against Hope.

I HAVE been hoping almost against hope that I might be able to pay you what is due on my subscription. We have been unfortunate in not getting what is due us, and so cannot send any at present. But I will send it as soon as I can.

And now for the future, what shall I say? I still would like to have the HOPE, but I cannot make any certain promise of paying for it. I leave it with you; and if you stop it, I shall not feel hurt. W. T.

PLYMOUTH, IND.

[The paper will be sent in the name of our Master.—ED.]

Personality of God.

INCLOSED find $1.75 to renew for the HOPE, for THE GOLDEN LINK and an assortment of tracts. I am 75 years old. I am not a good scholar, but God has blest me with a knowledge of his goodness and mercy. I do not believe in a God without body or parts, as some set forth. That seems worse than the infidel who has no God at all. I worship a living, loving, personal God, who gave his Son as a ransom, that in and through him he should be the Saviour of the world. Jesus said, "He that hath seen me hath seen the Father." Blessed is he that is able to do his Father's will. R. M. R.

LEXINGTON, MICH.

REMARKS.—Men always seem in deep water, too deep for the finite mind, when they go beyond revelation in an attempt to explain the Being of God. Jesus said: "God is Spirit," (John iv. 24) but who of us knows just what Spirit is? I too "worship a living, loving, personal God," and it has appeared to me that if it were not for the revelation of his life, love and personality in Christ Jesus, we would know but little about him. To reveal the Father seems to be the supreme purpose of the incarnation —the coming in the flesh. I believe he is too good and great to be severe on a man—his own limited creature—for not being able to comprehend him. It is indeed blessed to love and obey him.—EDITOR.

The Good Time Coming.

A Happy New Year to thee and thine!
Blessed in health, work and wealth!
May Christ's new church bloom this year—
Daily spreading from sea to sea.
May everything develop well
For God's glory on our earth.
Good increase among the nations!
Heart and hand then work together.
In the contest 'gainst oppression
Justice dominant must be.
Kindred minded rich and poor!
Love's contractions then prevail!
Many nations then made one;
Nothing better earth could wish;
Only God's will shall be done.
Perhaps we soon can see the day,
Freeing all who suffer wrong.
Real peace then be restored.
Sure it's worth while to battle on,
To enjoy the victory won
Under Jesus Christ's command.
Very soon the world is turned.
We are small, scarcely mentioned;
Yet all must be exalted.

JACKSONVILLE, ILL. M. U. K.

[The poetry of this is in the substance rather than the form.—EDITOR.

A Reminder of Christ.

I WILL send you the money for my paper soon. The HOPE to me has been like the shadow of a great rock in a weary land. When I have read them, I take them to the Home for Incurables. I have a friend there who reads them, and then circulates them among the patients. L. W. B.

CHICAGO, ILL.

Rejoicing in the Truth.

INCLOSED find Two Dollars, one for the HOPE which you have so kindly sent me for the past year for nothing, and the other for a copy of the GOLDEN LINK and other booklets named below. I am very thankful for your kindness, but will try to pay you. Let the good work go on. The little stone which Daniel speaks of will smite and destroy

the great image. I see more every day of God's mysterious ways, and have found in the HOPE a good guide for a stranger in a strange land, journeying to the land of promise—the blessed promise to the seed of Abraham. It makes my heart rejoice and thank God for the gospel truth made plain. I always give my books and papers to someone to do all the good I can.

THREE OAKS, MICH. H. M. S.

Doing and Trusting.

CONTINUE the HOPE to Mrs. R. and myself for present year. Will send money shortly. I send you clipping from yesterday's *Philadelphia Inquirer*, thinking perhaps the hymn, "Lord of the Endless Age," will be of interest to your readers.

Were it not for our belief that in God's due time all will see the truth, how sad would be the view given by many preachers. They seem to have a glimpse of what God intends, and, as I wrote a few days ago to a Baptist preacher whom I had heard the Sunday before Christmas, it seems to me that man is trying to do ahead of God's time what he intends to do in his own way. His text was, "Behold, I bring you good tidings of great joy, which shall be unto all people." He said, while this promise had been given nearly 2000 years ago, it had not yet been glad tidings to all. He said, Joseph had gone to be taxed in compliance with the decree of the Roman Emperor, but God's intention in the case was that prophecy might be fulfilled.

I called his attention to David's desire to build the temple which God had laid out for Solomon's work. The church trying to convert the world at present would be a failure: but God's purpose in having the gospel preached for a witness, to take out a people for his name, would be fulfilled. I asked him to compare Jude 7; Ezek. xvi.: 2. Pet. iii. and Zeph. iii. 8, 9. With the letter I sent him a copy of "Food for Hungry Christians,"—the only paper I had at hand. As to how he will receive them, I am not anxious, believing we should present the truth as we see it, as opportunity offers, leaving results with God. * *

It seems to me that the mission of the HOPE, in the main, is to hold up universal salvation from sin. Other papers may deal with other branches of the great whole.

PHILA, PA. A. R. S., M. D.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one of either PERFECT DAY or MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one of either PERFECT DAY or MOSES AND CHRIST, all paper cover, for $1.00.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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TIMES AND SEASONS.

THE prophetic position of the HOPE is what is sometimes called the "Historic View." It maintains that the Antichrist, or Man of Sin, is mainly a thing of the past, and that the prophetic periods find their fulfillment in what is known as the "year-day" plan. [See Ezek. iv. 4-6.] The position of many Millinarians is called the "Futurist View." They hold that the Man of Sin, or the Antichrist, is yet to come, and that the prophetic periods are to be fulfilled in ordinary time.

I think they all admit that the "seventy weeks" of Daniel ix. 24-27 are four hundred and ninety years, and that sixty-nine of those weeks (483 years) ended at or near the death of Christ; but some of them hold that the gospel age, for the calling out of the church to be the bride of Christ, is a parenthesis between the sixty-ninth and the seventieth weeks; that none of the prophetic periods are for the church at all, but only for the Jews; and that the "he" of verse 27 is the Antichrist, who shall "confirm the covenant with many [restored Jews] for one week,"—the seventh. (I think the seventieth week immediately followed the sixty-ninth, and that in the middle of it Christ died.) They also hold that the "other little horn" of Daniel vii. 8, which spake the "great words," of verses 11, 20,—the persecuting power of verse 25,—is the same future Antichrist, and that the "time and times and the dividing of time" is just half of the seventieth week or three and a half years.

They plead for what they call the "literal" fulfillment of prophecy, in which they think there is no room for the "year-day" plan; and hold that a day means an ordinary day, and a year (or time) means an ordinary year. But they believe that the "little horn," which is elsewhere called a "beast," is a "literal" man—a personal Antichrist. Is this consistent?

I think some of the "Futurists"—as they are sometimes called—hold that the "seven times" of Gentile rule over Jerusalem are 2520 years. In this we agree; but if

"seven times" are 2520 years, it is consistent to hold that "a time, times and half a time," 3½ times, or forty-two months), are 1260 years. It seems clear that the latter period, as in Daniel vii. 25, has been fulfilled in the history of the papal power, when "the times and laws" and the "saints" were given into its hands; and that the "seven times" of Gentile rule over Jerusalem are very near their close. The time between the two endings —or from 1798 to 1915—is what I regard as "the time of the end," and as "the day of the Lord's preparation" for the millennial reign of Christ and his saints.

If none of the prophetic periods are related to the history of the church but are to be fulfilled on the Jews after the church is gone; and if the saints are all to be taken away at the Lord's coming at the end of the parenthesis, before the terrible reign of the yet future personal Antichrist, what "saints" shall be given into his hands? Can this mean the Jews? Will any literal man be able to do in 1260 ordinary days anything terrible enough to be compared with what the great persecuting power of Europe did to both Christians and Jews during the 1260 years of its supremacy? Is it reasonable to suppose that the growing liberalism of the nations, based on the recognition of the brotherhood of man, will soon be suspended so that such a terrible persecution (either by a man or a system) will be tolerated? The power most inclined to persecute has been a religous power with civil authority in its hands. For this reason it would not be safe to trust any church of selfish mortals with supreme civil authority; but it seems that even the "Mother church" has become modified under the influence of nineteenth century light and civilization. Shall we expect the wheels of God's chariot to turn backward?

But, as intimated in a former article, if the "Historic View" is incorrect, and the "other little horn," is yet to come up as a personal Antichrist, or man of sin, and is to do its terrible work of persecuting the saints in 1260 ordinary, twenty-four-hour days, then, of course, "the time of the end" has not yet begun, (Dan. xi. 33-35) the sealed book has not yet been opened, and the foretold great increase of knowledge has not yet begun to be realized.—Dan. xii., 4. Then how shall we explain the facts concerning the cessation of the oldtime persecution, and the wonderful nineteenth century increase of knowledge in all departments of human investigation? Cannot our "Futurist" friends see that if we who hold the "Historic" view are in the dark because the Antichrist has not yet come, and the book is not yet unsealed, then, for the same reason, they must be in the dark also?

With all due respect for the rights and opinions of others, I am free to express the conviction that the "Historic" view of the man of sin, and of the "year day" fulfillment of the "Times and Seasons," has all the wonderful facts of the last century to sustain it. Had it not been for the opening of the sealed

book (Bible) neither they nor we would have been investigating and learning on the great subject of the impending reign of Christ and the saints. Evidently we are farther on in the dawn of the day of Christ than many think, and this is "the day of the Lord's preparation" for something better.

THE RESURRECTION.

(Continued.)

I will now give you some Scripture showing by what means those who die out of Christ are constrained to accept him after being awakened from the death sleep. Christ began his work here on earth some 1900 years ago, and whatever he did here in his earth life was a type of what he will do in the age to come. The work of regeneration which was begun here will not be finished until the last resurrection. Christ says: "I, if I be lifted up from [out of] the earth will draw all men to me." We are now living in the last days of this age, and what a small number comparatively have been lifted up. The mass of mankind, dead and living, are yet in their sins, and he says, the time is coming when there will be an end of sin. How can there *ever* be an end of sin, unless Christ continues his work of regeneration in the next age? If he had purposed to complete his work in this age, that is, draw all men to him, by this time the proportion would be reversed; the mass would be saved, and only a few unsaved. Again, "As in Adam all die, even so in Christ shall all be made alive." If all that die, or are generated by Adam, are to be made alive in Christ, the Holy Spirit will have to be poured out on millions of souls in a very short time. But the word shows; that the Holy Spirit is not to be poured out on the mass of mankind until the marriage of the bride. Then "the spirit and the bride will say, Come."

Then again, in Joel ii. 28, 29, is a prophecy that has never been fulfilled. The Spirit has never been poured out on "all flesh." The time is coming when the knowledge of the Lord will cover the earth, as the waters do the sea. Now all this doubtless refers to what the Lord will do for the living; but what he does for the living he does for the dead. He will judge the living and the dead. You remember that Christ went and preached to the spirits in prison, (the dead)," For this cause, that they should be judged according to men in the flesh, and live according to God in the spirit." Now those were wicked ones who died in their sins, so bad that the Lord brought on the flood and destroyed them all. Now if the dead are to be judged according to men in the flesh, in what way have men in the flesh been judged? What is Christ's process of judgment? As soon as they accept him, judgment begins. Eph. ii. 1,— "And you hath he quickened who were dead in trespasses and sins." Is he not able to quicken those who went to sleep in trespasses and sins just as well as he could those who are living in trespasses and sins? John v. 24,—"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment] but is passed from death unto life." We admit that

this was said to the living, but the next verse brings in the dead: "The dead shall hear the voice of the Son of God, and they that hear shall live." Now to live means eternal life, which comes by the way of the resurrection. Now mark, the 28 verse says: "*All* that are in the graves [not a few only, but all] shall hear his voice and come forth; those that have done good [in this age] to the resurrection of life." They do not need to come forth to the resurrection of judgment, because their judgment had already passed before they fell asleep in Christ. "They that have done evil to the resurrection of judgment," (not damnation, see R. V.) which will be unto victory. Again, Eph. v. 14,—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Some might say that this had reference to the living, those that are dead in sin, and therefore asleep. But, as we have shown, Christ deals with the dead in the same way as he does with the living. It cannot be the dead saints, because he had already given them their light in this age, but the world are to be judged at his appearing and Kingdom.

Col. ii. 13 goes to show that it is Christ that quickens the sinner into life. Read 1. Peter iii. 18, 19, 20; Isaiah xlv. 23, 24. This sounds as though in the end the incorrigible will be compelled to seek the Lord. See Rom. xiv. 11; Phil. ii. 10, 11. Those "under the earth" must be those that are in their graves. Christ says, "No one can come to me unless the Father draw him,"—not call, but draw. A person cannot be drawn at: if he is drawn he comes. He may be called and not come; see the point?

In the first part of this letter I showed what the resurrection meant, that is, a state of complete righteousness. It is the crowning act of the Saviour before he made his ascension. If there is any one thing above another, that he did while here on earth, that proved him to be what he professed to be, —the divine Son of God,—it was his resurrection. There are many who have sacrificed their lives for the sake of Christianity, but not one has ever been able to take his life up again. So you see the question of resurrection is of vital importance, it is the fundamental doctrine of the Christian faith. Without it there is no eternal life; without it there is no beyond the grave. We would still be living under the reign and shadow of death. —1. Cor. xi. 52. "The dead shall be raised, (meaning all). They are also to be raised incorruptible, (righteous.) Now if the resurrection means righteousness, and if they are to be judged, after the resurrection to damnation and doomed to endless torment, then it would go to show that the righteous are going to suffer everlasting punishment, or, according to some, sent down to an endless death. Better suffer the reign of death under the law, because that is not endless. But if this be true, what are they going to do with verses 54, 55, where it says, as the result of the resurrection, "Death is swallowed up in victory?" You see that death lost its sting, and the grave lost its victory. Paul said that he wanted the righteousness through

faith of Christ, that he might know the power of his resurrection.

Now all these Scriptures go to show that the power of the resurrection is righteousness, and that all the dead in Adam are to be raised in Christ. And the Scriptures plainly teach that no man can be saved *in* his sins. In order then to become fit subjects for the resurrection people must go through a change or judgment process, between the time they leave this state and the resurrection. You must remember the Bible scarcely ever mentions physical death; it is nearly always death in trespasses and sin and when physical death is spoken of, it is called sleep. So you see that physical death is no bar to the continuation of Christ's work in regeneration. It goes on just the same after death (after the waking) as before, and that accounts for the fact that there is no Scripture fixing man's future destiny at the grave. And when it says, "O grave, where is thy victory?" It means that it has *no* victory; it is swallowed up in victory for Christ.

If the power of the resurrection is the justification of the church, it is just so surely the justification of the world. If one is saved by it, so also is the other; and the hope of the church, as well as the hope of the world, lies in the fact that there will be a resurrection of both the just and the unjust.

Now a thought in reference to Christ coming back *in the flesh* to reign on the earth. The Bible tells us that Adam was the head of the natural or lower plane, and Christ (the second Adam) was the head of the spiritual or higher plane. The lower plane is governed by the law of generation, while the higher plane is governed by the law of regeneration. The lower is the natural, and the higher is the spiritual. And we are made perfect when we get our second birth. Then we are fully installed on the higher or spiritual plane. We have left the earth altogether as an abiding place, and gone with Christ to that place which he has prepared. We have thrown off our mortal bodies, and put on spiritual bodies. Now does it look reasonable, that God would send his Son to suffer and die for our sins, and rise for our justification, and take us up on the higher plane to that place which he has prepared, and finally retrace his steps, undo all his work that has been going on all through this age, and bring us back again to earth, leaving our spiritual bodies behind, and again putting on a fleshly body, which we would have to do if we were to live on the earth, according to the laws of generation? It would show that Christ had made a mistake, and for some reason concluded it was best to bring us back to earth again, for Scripture teaches that we are to be with him wherever he is.

If people would only read the Bible for themselves, and not depend so much on what the preachers tell them, they would see that according to God's plans, he purposed, as the work of this age, to call out a people for the name of Christ, to co-operate with him in judging and blessing the nations. The number chosen for this work is comparatively small. As Jesus says: "Many

are called, but few are chosen." "They are the ones that are to receive the prize of the high calling. The conversion of the world is the work of another age altogether, and will be carried on by Christ and his bride (the church of this age.) Then is when the Spirit will be poured out on all flesh, and all will come to the knowledge of the Lord. Then is the time when every knee will bow and every tongue confess that Christ is their Saviour. Those that can see this have no trouble in harmonizing the Bible. They have no human authority such as creeds and set doctrines to contend with over truth. If this feeble attempt will be the means of throwing any light on the subject, I will feel fully repaid for my labor.

Your Brother, WM. GOLDIE.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Passover and the Lord's Supper.—Matt. xxvi. 17-30.

(Lesson for Feb. 17.)

GOLDEN TEXT.—This do in remembrance of me.—Luke xxii. 19.

INTRODUCTION.—It is well to read at one sitting the account given in all the gospels. The parallel passages are Mark xiv. 12-26; Luke xxii. 7-30. These with our lesson give an account of the preparation and eating of the passover, and also of the institution of the Lord's Supper. John says nothing of these particulars, but in chapters xiii. to xvii. tells us of the feet-washing, and his teaching and prayer that followed. Read also 1. Cor. x. 16, 17 and xi. 23-30. These passages give about all that the Bible says about the Lord's Supper.

After Jesus' laborious day of public and private teaching, in which he gave several of our late lessons, he was probably for a day in retirement alone, or in close communion with his intimate friends at Bethany. But in Jerusalem his enemies were active. They were consulting how they could safely put him to death; and Judas had agreed to betray him for thirty pieces of silver—about $20.00.

I. PREPARATIONS FOR THE PASSOVER MEAL.—Vs. 17-19. The day before Jesus' crucifixion (whether he were crucified Wednesday, Thursday or Friday) was "the first day of the feast of unleavened bread."—Comp. Mark xiv. 12; Luke xxii. 7. Mark says it was the day "When they killed the passover." Luke says: "When the passover must be killed." The feast of unleavened bread lasted seven days (Ex. xii. 15), and as it was associated with the passover, it was customary to call that feast "the Passover."—Ezek. xlv. 21; xxii. 1. And eating of that feast was called eating the passover.—John xviii. 28. The passover lamb (or kid) was to be killed on "the fourteenth day" of the first month of the Jewish sacred year.—Exod. xii. 2, 6; 2. Chron. xxx. 15. In harmony with the law and custom, the disciples came to Jesus, saying: "Where wilt thou that we prepare for thee to eat the passover?" They expected him to keep the law and custom. A room was needed, also unleavened bread, bitter herbs, the fruit of the vine, and a paschal lamb, which Josephus says must be slain in the temple between three and five o'clock, and cooked in a private house. Perhaps Jesus had already arranged with some friend for a room, but the disciples did not know it. He sent Peter and John into the city, saying they would meet a man (no name given) bearing a pitcher of water. They were to follow him into the house, and say to the "good man of the house," (Mark and Luke) "My time is at hand; [where is the guest-chamber,] I will keep [eat] the passover at thy house with my disciples." "And he will show you a large upper room furnished and pre-

pared: there make ready for us."—Mark and Luke. "And the disciples did as Jesus had appointed them; and made ready the passover." All the three writers agree. In the face of these records, how can any man say that the disciples did not kill the passover?

II. ASSEMBLING IN THE UPPER Room.—Ver. 20. "When the even was come, Jesus sat down [was sitting at meat,—R. V.] with the twelve." Mark says: "And in the evening he cometh with the twelve. And as they sat and did eat, etc." Luke says: "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, I have heartily desired [have anticipated this occasion] to eat this passover with you before I suffer." The "evening" was the time appointed to eat the passover.—Num. ix. 2-5.

Jesus sent the two disciples on the day appointed to kill and prepare the passover; he said: "I shall eat the passover with my disciples;" "they made ready the passover;" he came to the upper room at the time appointed for eating the passover; and when eating it, said; "I have earnestly desired to eat this passover with you." Who can reasonably say that Jesus did not eat the passover with his disciples the night before his crucifixion? If it be said: "If Jesus ate the passover the night before his crucifixion, he either ate it before the time, or he did not die at the right time to fulfill it." I would say: "The facts remain: better admit that theory is wrong, than to deny the record."

This "upper room" is where Jesus spent his last quiet hours with his disciples. It is thought it may have been in the home of Mary, the mother of Mark, and the same place where the disciples waited in prayer for the Holy Spirit at Pentecost. A hallowed place!

III. THE STRIFE TO BE FIRST.—Luke xxii. 24. Only Luke records this. The strife may have been concerning the most honored places at the table, and also in the kingdom which they supposed Jesus was about to establish. No one was willing to take the servant's place. Jesus showed them that service is the greatest thing in the kingdom of heaven. The washing of the feet, recorded only by John, stands connected with this lesson. According to their need from wearing sandals, as they had no servant they should have washed one another's feet. Refusing to do so, they were sharply reproved by Jesus himself taking the servant's place. The feet washing was nothing new. It was an humble, menial service. To go through a *ceremony* of feet-washing is not following the example of Jesus. But to do any *needed service*, in the spirit of Jesus, meets his approval. Love transfigures the humblest acts to things of greatest pleasure.

IV. THE PASSOVER, AND THE CIRCUMSTANCES.—Vs. 21-25. The passover was the great festival of the Jewish year. It was the anniversy of their deliverance from Egyptian bondage. It reminded them of God's special favor in preserving their firstborn. Wherever the blood was on the door, the destroying angel "passed over." The lamb was a type of the Lamb of God. This sacrifice differs in several respects from the offerings of the atonement day. The flesh of the passover was to be eaten; the other was to be burned without the camp.—Lev. xvi. The beasts of the atonement day evidently represented the lower nature to be destroyed; but by the passover Jesus is foreshadowed as the one of whom we are to eat, in order to be partakers of his nature.—John vi. 53.

As only the first born were saved by the passover, it appears that only the church of "firstborn ones" are included in the antitype, and the fulfillment covers the gospel age,—the kings of earth being destroyed and the firstborn

(*Continued on page 57.*)

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EDITOR'S APPOINTMENTS.

Feb. 17, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 23, and 24, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 3., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Mar. 4, and 6, Chicago, Ill., 6006 Green St. 7:30 p. m. Mar. 5, Chicago, Ill., 369 Cortland St. 7:30 p. m. Mar. 7, Chicago, Ill., 278 N. May St., 7:30 p. m.

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(*Continued from page 55.*)

—"first fruits unto God"—placed in power at the seventh trumpet. It seems that the *death* of the passover was fulfilled by Jesus giving up, or laying down, his life at the time of the passover, and not by his crucifixion by the Romans the next day.

As they were eating (the passover) he said, "One of you shall betray me." Judas was present. They were sorrowful and said, "Is it I, Lord?" A negative answer is anticipated, as if they would say, "Surely it is not I, is it?" Jesus said, "It is one who dips—with me,"—showing the treachery of the act. He goes on to show that he must die, as the Scriptures foretold, and as God's plan required, but speaks of "woe" unto the traitor. Though it is not so stated, (for which we may be glad), some think "*endless* woe" is implied by the remark, "Good were it for that man if he had not been born." Well, if he had not been born, he would have escaped that sin and its punishment—loss of office and loss of life. This is "woe" enough. Why read into Jesus' words more than he said? Judas, not to be outdone by the others, said, "Is it I?" He may not have thought that Jesus knew. Jesus said: "Thou hast said,"—an affirmation. It seems that under the pressure, Judas went immediatly out. Jesus said, "What thou doest, do quickly."—John xiii. 27.

V. INSTITUTION OF THE LORD'S SUPPER.—Vs. 26-30. Of this we have several accounts. Three evangelists and Paul tell of it. It was a new institution. It was "after [the passover] supper."—See Luke xxii. 17-20. "Likewise also the cup *after supper*."—Comp. 1. Cor. xi. 25. The time of its observance is not necessarily controlled by the law of the passover. The passover was Jewish: the new institution is Christian. They were to remember a national deliverance; we are to remember Christ. He used bread to represent his body, and the fruit of the vine (it does not say wine) to represent his blood. We are to remember his loving sacrifice — "shew forth his death." The *shedding* of blood is the *means* of death; the *shed* blood is the *evidence* of death. Only by the death of the lower nature is sin destroyed. The bread was "broken" that they might eat of it; but the body was not "broken," but "given for you."—Luke xxii. 19. The only place where "broken" is used is 1. Cor. xi. 24, and the R. V. omits it.

In addition to the commemoration of Jesus' sacrifice, the ordinance speaks of the oneness of the body of Christ and of our oneness in him.—1. Cor. x. 16, 17. Being partakers of him—the one Bread—we are one Body. That Body is not broken nor divided. "A bone of him shall not be broken." How important that we should thus be "discerning the Lord's body."—1. Cor, xi. 29. For want of it, "many are weak and sickly." Let us realize the incorruptibility of our life in him, and the indivisiblity of the body of Christ. Being members of him, we are also "members one of another."—Rom. xii. 5.

The closing act of that service was to sing a hymn, but the blessed instruction and promises of John xiv. to xviii. preceded it. Let us not strand on the efficacy of mere ceremony, but enter in spirit into the life, sufferings, and joy of our Lord.

Jesus in Gethsemane.—Matt. xxvi. 36-46.

(Lesson for February 24.)

GOLDEN TEXT.—Not my will, but thine be done.—Luke xxii. 42.

INTRODUCTION.—The lesson is supposed to include only the account of Jesus' agony in the garden. The parallel accounts are found in Mark xiv. 32-42; Luke xxii. 39-46; and a hint in John xviii. 1, 2.

After the institution of the Lord's Supper, and the instruction and prayer

and hymn that followed, Jesus led his disciples out thro' the city gates, over the brook Kidron, or ravine of the cedars, to the Garden of Gethsemane, on the slope of the Mount of Olives. On the way he forewarned the disciples of the impending calamity,—the smiting of the Shepherd and the scattering of the sheep,—and how they would all be offended. Peter confidently asserted his loyalty, but Jesus foretold his denial: and Peter said, "Though I should die with thee yet will I not deny thee;" and they all said the same.—Matt. xxvi. 30-35; Mark xiv. 26-31; Luke xxii. 31-34.

Had it not been for the impending cloud of sorrow, the walk to Gethsemane that moonlight night would have been delightful. Gethsemane was one of several parks in the suburbs of Jerusalem, in which pomgranite, fig and olive trees abounded. That beautiful place was now to be the scene of our Lord's final struggle with the powers of darkness.

I. JESUS IN THE GARDEN.—Vs. 36, 37. Jesus and his disciples arrived at Gethsemane. The name means "an oil press." The mountain, of which Gethsemane was a part, was then covered with olive trees. Jesus and his disciples often came there. It may have been a place of public resort—like our city parks—but more likely was a quiet place belonging to some friend of Jesus. It was probably near midnight when they arrived, and there must have been a special solemnity on this occasion. We might well take off our shoes when we approach these last scenes in the earthly life of our Lord.

Near the entrance, Jesus left eight of the eleven disciples who were with his, saying: "Sit ye here, while I go yonder and pray." He did not want them all with him: perhaps he left them as an outer guard: but, for some reason, he did not want to be entirely alone: and so he took with him as companions in sorrow his three most intimate disciples—Peter, James and John. They had seen his glory on the Mount of Transfiguration, and were perhaps best prepared to sympathize with him.

II. THE CUP OF SORROW.—Vs. 37, 38. As they walked on, probably in silence, the impending trouble impressed Jesus more fully, and he "began to be sorrowful and sore troubled." He could contain himself no longer, and said to his companions: "My soul [a case in which *psukee*, often rendered life, evidently refers to the mind] is exceeding sorrowful, even unto death: abide ye here, and watch with me." The sorrow was so heavy that it seemed as if it would crush him to death. Luke (xxii. 44) says he was in agony, so that his sweat was as great drops of blood. How can we enter into his feelings in that hour? Why did he suffer so? Some have coarsely called it weakness on his part. He knew what was coming—realized its horrors. The highest minds and finest natures both enjoy and suffer most keenly. We are not able to fathom the causes of his terrible suffering in that hour. No doubt something worse than death weighed on his soul. In some way he was "bearing the sin of the world." "The Lord had laid on him the iniquity of us all." He was "wounded for *our* transgressions, bruised for *our* iniquities." But it is not satisfactory to have it said that he was suffering "the wrath of God," or the imagined "torments of the damned." He did not suffer *instead* of men. They too must suffer—have "fellowship with his sufferings"—if they would share his glory. Phil. iii. 10, 11. He was dying unto sin (Rom. vi. 10), and is not that more severe than physical suffering?

III. HIS SUFFERING PRAYER.—Vs. 39, 42, 44. Leaving his three companions, he went "forward a little" alone. (Luke says, "about a stone's cast") and prayed. He neither stood nor knelt.

but fell upon his face. What a prayer! "O, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." The humanity of Jesus was here brought to the front. It was *natural* that he should dread the fearful ordeal, and desire to escape it; and yet the importance of his mission was not ignored. "If it be possible" suggests the query whether his mission could not be accomplished without further suffering and the dreaded death. If not, he would submit, and drink the bitter cup. The desire to escape showed the fear of the human heart, the assertion of the human will. Here was temptation;—he "suffered being tempted."—Heb. ii. 18: "Two wills?" Yes, human and divine, and the human yielded. "Not as *I* will, but as *Thou* wilt." Three times he prayed, saying the same words. When he reached the point of full submission to the Father's will, an angel came to strengthen him.—Luke xxii. 43.

Christ's prayer was answered in the ways that God answers many of our prayers: 1. The burden was virtually removed by giving him strength to bear it; 2. He came into closer touch with the Father; 3. He got something better than he asked—the cross was the way to the highest glory. Our Father proposes to bring us to the highest good.

IV. THE WEARY DISCIPLES.—Vs. 40, 41, 43, 45. Three times he prayed alone, and three times he came to his three disciples and found them sleeping. How pointed the question to boastful Peter: "What, could ye not watch with me one hour?" Not only weariness, but sorrow overcame them. Luke. They were overcome by sorrow: Jesus overcame it by prayer. Hence his words: "Watch and pray." But Jesus did not blame the disciples. He excused them: "The spirit indeed is willing, but the flesh is weak." Had he not just realized this in his own experience? A common experience is the best ground for sympathy.

At his third return, still they slept: and he said: "Sleep on now, and take your rest." He needed no watchers now; he had conquered; and they needed the rest.

V. THE HOUR OF BETRAYAL.—Vs. 45, 46. Some time after his kindly permission to "Sleep on," Jesus no doubt heard approaching footsteps, and saw the lanterns and torches of Judas' party, and he aroused the sleepers, saying, "Behold, the hour is at hand, and the Son of man is betrayed. Arise, let us be going: behold, he is at hand that betrayeth me." He goes, not to escape the danger, but to meet it. The fear is conquered: He is a Hero now—ready for the worst. No man could take his life; he laid it down of himself.

SIX GOOD OFFERS.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

TURKEY ON VERGE OF A REBELLION.

VIENNA, Jan. 26.—It has been generally known that things were gradually going from bad to worse in Turkey, but from official and other reports made public today it appears that unrest has reached the point of insurrection and that a crisis cannot much longer be avoided. Before the year is much older the powers may be facing a far East problem of large dimensions which will put China in eclipse.

"The present condition of Turkey," writes the Austrian Consul General at Salonica in his last report to the Austrian foreign office, dated January 5, "is worse in every respect than it has been at any time during the last three decades. Bands of Turkish brigands wander through the country plundering the property and threatening the lives of Christian subjects of the Sultan.

"The Bulgarian, Servian and Greek inhabitants have been driven to form secret societies which aim at the abolition of Turkish supremacy over the greater part of European Turkey. These societies are controlled by political desperadoes for whom no crime is too horrible. Anarchy reigns supreme in Turkey."

The Austrian consul at Beirut writes in his latest report that the situation in Asia Minor has been more unsettled recently than for some years past. Discontent is general among the population of all creeds and nationalities. Lawlessness has increased and life and property are more insecure than ever. Several foreign consuls at Ezeroum and other towns inland have made representations to their governments regarding the necessity of being provided with military guards.

Professor Rakoczi of Buda Pesth, who has just returned from a tour of investigation in Turkey and will shortly publish a book on the subject, calculates that there are fully 50,000 Moslems in Turkey, in Europe, who are without domicile and wander about the country, supporting themselves by brigandage. That is, one man in every eight of the Mohammedan population is a professional brigand. Professor Rakoczi says that in nine cases out of ten he found that the Turkish authorities leave the brigands a free hand so long as they murder prudently, that is, without attracting the notice of the foreign ambassadors in Constantinople.

Turkey is honeycombed with secret societies. The most formidable is the organization formed by the Macedonian Revolutionary League, the committee of which has its headquarters at Sophia. The league possesses 100,000 enrolled adherents. It is safe to assume that for every enrolled adherent there are two supporters who will be willing to strike a blow when the time comes. The Turkish authorities are, in fact, now reckoning that there are 300,000 males capable of bearing arms who are ready and willing to take part in a Macedonian rebellion.

Since the startling revelations of the acitivity and strength of the revolutionary league the Turkish Government has been quietly moving troops into the disaffected districts. According to the latest reports there are now, in addition to the ordinary garrisons, 25,000 troops encamped near Salonica. 5,000 quartered around Shiatista and 4,000 around Bitolia, besides bodies of cavalry at various towns in Northern Albania.

In addition there are the two army corps stationed at Constantinople and Adrianople, respectively, numbering 80,000 on a war footing, which could be turned loose in Macedonia within a week of any outbreak. Turkey is well prepared for the coming storm—*Selected.*

WORLD'S HOPE MISSION FUND.

Balance on hand Feb. 1.	$1.00	
Amt. recd. to Feb. 15.	2.35	
Total - - - - - -		$3.35
Literature sent to Feb. 15. - -		4.05
Fund overdrawn to Feb. 15.		$.70

WHY DID THE LORD JESUS DIE?

Yes! **why** did Jesus die?
Jesus, anointed of God with Holy Spirit, — Acts x. 38.
And with power! The Holy, spotless One! — Luke i. 35.
Why did He die?
In Him there was "no sin:" His body perfect, pure; — 2. Cor. v. 21.
He, to whom 'twas "given life in Himself to have," — John v. 26.
Did die. He, "the Holy one of God," was made — Gal. iii. 13.
A curse. Oh! why was this?

I

"Himself He gave, — Eph. v. 2.
He gave for **us**," His body—He, "The Head." — Col. i. 18.
"He loved the **church** and gave himself for it," — Eph. v. 25.
On its behalf.* His life, His soul, His blood, — Isa. liii. 12.
To death, death of the cross, He poured it out. — Phil. ii. 8.
And that, too, for the **sheep**, on their behalf; — John x. 11.
For God's "scattered" **children**; for the Jewish "**nation**," — John xi. 52.
Which though "His own," rejected Him, and cast Him out. — John i. 11.

II.

"Christ died," according to God's word, on behalf of sins, — 1. Cor. xv. 3.
"Our sins," "us to redeem from all iniquity," and thus — Titus ii. 14.
"To bring us unto God." And more, He suffered. — 1. Pet. iii. 18.
A pattern for our following, who have received Him: — 1. Pet. ii. 21.
Who are his "**brethren**;" who share His cross, — Heb. ii. 11.
Rejection, scorn: and who will share His crown. — 2. Tim. ii. 12.
His kingdom and His glory; who, with Him, — John xvii. 22.
"The Son," "The Only Begotten," (at that time). — John iii. 16, 18.
"The Firstborn from among the dead," with Him, — Col. i. 18.
Says He, as "**sons** of God will manifested be;" — Rom. viii. 19.
"Assembly of **first-born** ones, "**saviours** coming — Heb. xii. 23.
On Mount Zion," "made **kings** and **priests** to God." — Ob. xxi; Rev. i. 6.

And was this all? "He loved the church, — Eph. v. 2.
And gave Himself for it." For it alone? — Eph. v. 25.
His brethren, body, virgin, bride. His flesh alone? — 2. Cor. xi. 2.
Then gave He self for self! For "they two one flesh shall be." — Eph. v. 31.

III.

Aye more, thrice blessed be His precious, gracious name!
He, Rescuer, Deliverer, Saviour, Ransom, — 1. Tim. ii. 6.
"Died for the **ungodly**." He "came to seek and **save** — Rom. v. 6.
The **lost**." "Saviour of the **world**" is His — Luke xix. 10.
God-given title. "Ransom for **all**" is He. — 1. John iv. 14.
"Not to condemn, but to **save the world** came He." — John iii. 17.
Like to His Father He, "Saviour of **all men**," — 1. Tim. iv. 10.
As well as "specially of believing ones." — 1. Tim. iv. 10.

IV.

Reader, rejoice! proclaim aloud that God — Isa. liii. 7.
Is a "Just God and Saviour;" "forgiving — Isa. xlv. 22.
Iniquity and sin" to those accepting Christ: — Ex. xxxiv. 7.
Rendering "full justice" to everyone — 2. Thess. i. 8.
Who has to suffer for his "ungodly deeds." — Jude xv.
Then saving **all** in Christ, "though as through fire." — 1. Cor. iii. 15.
Making alive **all** who in Adam died. "In hope" — 1. Cor. xv. 22.
God made "creation subject unto vanity." — Rom. viii. 20, 21;
In "His dear Son," "The second Man," "The Lord — 1. Cor. xv. 47.
From heaven," lost man is found, the one sheep — Luke xv. 4.
Who has gone astray is brought back to God, — 1. Pet. ii. 25.
To home: the wayward sheep's restored:
The tyrant is destroyed. The prey, blinded by sin, — Heb. ii. 14.
Is rescued by just, almighty **Love** divine. — 1. John iv. 16.
Which "cannot be provoked" to let the sinner go, — 1. Cor. xiii. 5.
Which "faileth never." Blessed be **God**. — 1. Cor. xiii. 8.

704 Hamilton St. Toledo, O. — H. VEYSEY.

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* The correct rendering of the Greek preposition ὑπέρ, translate 1 "for" in one hundred and three phrases in the New Testament. So rendered in 2. Cor. i. 11; v. 12; viii. 24; Phil. i. 29, authorized version; and in 2. Cor. v. 20, 21; Phil. xiii., revised version.

EXTRACTS FROM LETTERS.

Kindling New Fires.

FIND inclosed a dollar for my HOPE. We want this star of a hopeful future to keep on shining, for we are sure that its beams are kindling new fires in many homes; planting a deeper love to God, and a greater faith in his love for the world—the whole round world.

LAPEER, MICH. E. O. J.

Best, Except the Bible.

I INCLOSE two dollars, one on my subscription, the other for the Mission Fund. We hope you may be spared to publish the paper as long as it is needed. It is the best expositor of the larger hope that I know of except the Bible. May the Lord bless you in the good work. I. G. R.

PLYMOUTH, IND.

Want to Help.

I HAVE been thinking of writing to you for a long time. When I take up the HOPE, and see how many want it, my heart goes out in sympathy, and, as much as I can, I want to help feed the hungry ones. So you may use the inclosed ($6.00) as the Lord may direct.

LAPEER, MICH. L. W.

[It goes into the Mission Fund.—Ed.]

Light After Darkness.

I WILL now renew my subscription, and also inclose fifty cents for MOSES AND CHRIST and an assortment of tracts. I want to give them to some of my friends.

I see you have been busy working for the Master. I am always glad to hear from you through the HOPE, and would much like to see you and hear you preach again. I cannot but wish you could come here when I read of your being in other places. But I will not complain: God has blessed me in so many ways.

You know our miners have been out on a strike. It makes bad times—not only for the strikers and operators, but it affects business of all kinds. Coal advanced in price, and in many places could not be had at any price. Think of seven thousand miners out of work—the country full of idle men,—and much stealing going on.

It makes a dark picture. But we have been looking for such a time of trouble, while many wonder what it means. What a glorious day it will be when sin and death—the last enemy—will be destroyed, and God shall be all in all! M. E. V.

MOOSIC, PA.

Glad to Give Light.

I INCLOSE a dollar for the HOPE. I had hoped to send for more, but it is hard to get people interested enough so they care to take it. I lend mine, and have talked to several people of the grand truths set forth in them. It seemed to help them, because the doctrine of endless torment had been such a hindrance to them, and I was glad to be able to give them some light, which was gladly accepted by a few. But with most people it seems wiser not to say much, as they are not ready to receive it.

It is a blessed thing to realize that in due time all shall be brought to the knowledge of the truth. I thank God that he has opened my mind to some extent to realize his great love for *all* his children. May he abundantly bless you in your effort to spread the truth through the HOPE and other literature you publish. S. L.

KIRKSVILLE, MO.

Paul's Anxiety.

FIND inclosed one dollar for the HOPE.

If Paul, as you think, believed that all would be saved, I cannot quite see a reason for his great anxiety expressed in Romans ix. 2, 3 and a great many other places. J. D.

CHICAGO, ILL.

REPLY.—Whether Paul's anxiety or

sorrow for his Jewish "brethren, his kinsmen according to the flesh," was consistent or not, the fact remains that he *did* teach that "All Israel shall be saved," that the Deliverer shall come, and turn away ungodliness from Jacob. Rom. xi. 25, 26, and on. And he is not talking of "Spiritual Israel," or the Church, as some say, but of Israel that was blinded, cut off, left desolate —the very "kinsmen" for which he sorrowed. But I see nothing strange, or inconsistent with his broad teaching concerning the final salvation of them all, in his deep sorrow on account of their present dark condition and the great suffering through which they must pass. He was anxious to bring as many of them as possible into the light and hope of the gospel, that they might escape the "hell" of the rich man, into which (typically) Jonah descended. But if Paul had *not* believed in their final salvation—especially had he believed in the endless torment of all the "finally impenitent," (of which we often hear, but never read in the Bible)—I do not think he could have wished himself accursed (separated) from Christ on their account. But it was a great thing for him to be willing to change places with them, even though he believed in their final salvation.

Where are the "many other places," in which Paul expressed such anxiety?

—EDITOR.

Is It Unfair?

ENCLOSED you will find one dollar, which will extend my subscription to the HOPE to June 1901.

I still enjoy reading the paper, but am not as interested in it as I once was. This is evidently the result of more reading leading to the rejection of certain teachings made prominent in your journal. On the Larger Hope we are quite agreed, and for this reason do not like to be without the paper.

It seems to me the truth could be more quickly advanced, did journals of your stamp show more freedom in presenting the advanced thought and research of brethren of a like faith, though reaching out beyond the limits laid down in the DAY DAWN. Brother, how can one *advance* in the word of God, and yet refuse to fairly and squarely meet the questions presented by those who are as capable of thinking as the editor? It is unfair to let those who think as you think have all the "rope" they want, and deny others, who differ with you, a fair opportunity to give a reason for the faith that is in them. This don't mean that the writers should quarrel, or that the editor should not have a reasonable supervision over his paper.

Truth can be choked but never killed. T. J. T.

FORT WAYNE, IND.

REMARKS.—I have published many favorable comments, and it may give spice to the feast if I publish one not so favorable. Whether the charge of "unfair"ness is fair I will let the readers judge. It is evident, I cannot please everybody; I do not think I could even please myself if I should try. I think I am using the HOPE for the purpose for which it was intended, and for which my ability is adapted. I have given room for many expressions of differences, and have not tried to abuse those who differ. I have even published letters on Bro. T's. "advanced thought"—the non-preexistence of Christ—but, of course, I give the most room to what I believe to be the truth. Wouldn't you Bro. T? I still intend to do what at the time seems right and best. Without malice toward none, and charity for all." I expect help from God and from them who are interested.—Editor.

Differences of Opinion.

I WISH to express my appreciation of your kindness in giving my humble ef-

forts a place in the HOPE, and of your gentle way of criticising what I wrote. I am glad that Christians are given the charity to see more and more that *being* —not opinion—is what makes a Christian. My opinion may differ from my neighbor's about our natural interests, but I see my neighbor is a good citizen —I allow, as good or better than I am. Neither of us lose our citizenship because of this difference of opinion.

Some people say and sing heartily:

"For the love of God is broader
Than the measures of man's mind,"

and next thing they put metes and bounds to the love of God. (Inconsistency.)

"One man esteemeth one day above another: another esteemeth every day alike." How does the apostle of charity settle such differences? Hear him: "Let every man be fully persuaded in his own mind." That is to say to John, who esteems one day above another: "All right, but beware that you do not condemn Peter and James, who esteem every day alike:" and to Peter and James: "Beware that you do not condemn John, because he esteems one day above another."

My confidence in you is increased because you treat kindly those that differ with you and oppose you.

G. D. DUNCAN.

Period of Judgment.

YOUR article, "The Nineteenth Century," is very interesting, calling attention to the various landmarks.

Your speaking of "The time of the end" as a "Period of judgment," reminds me of a peculiarity of this time of which I have frequently thought, namely: the universal judgment of men upon the different nations or governments, as well as upon themselves as individuals, is upon the principle of righteousness; so much so that it seems truly, if not *the* judgment, yet *a* great judgment day.

Nations, when arraigning each other, as well as assigning a reason for any given action of their own, as the present condition of the world compels them to do, give as a reason, the righteousness or justice of the action. Though the statement may be ambiguous and really conceal the truth, yet the reason *given* for said motive of action *must be* one that makes for righteousness that is, for the real good, benefit, or uplifting of the parties concerned. They dare not give any other reason; the light now shining reveals what *should be*, too clearly, for them to pursue any other course. The invisible powers, through the medium of invisible forces, steam, electricity, etc. have brought the whole of the habitable world near together, so that they know what each other are doing in an hour, and their united voice to any power is, "Hands up, if you move in any other direction than that which is for the *good* of the parties concerned, you move at your peril."

The increase of knowledge has brought with it an increase of responsibility—responsibility of governments, peoples, and individuals,—mutual responsibility to each other. Is it not a fact that until modern times, "might" was the arbiter?—so much so that it became a saying, "Might makes right?" Of course, it was an ironical saying, but it was a true statement of the world's action up to a certain time. *Now*, "might" is feeble unless "right" is behind it. Of course, this is only the beginning of this judgment; the culmination approaches. J. C. SUNDERLIN.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 13., No. 5. ALMONT, MICH., MARCH 1, 1901. $1.00 a year.

THE TWO WITNESSES.

I HAVE not written much for over a year; but I think my health is better than for two years. But whatever is Father's will, is mine. Whatever is best for me, let it come. Paul could rejoice in tribulation, and why may not we, when we know that all things are from our Father?

Wm. Goldie has a good article on the resurrection.

I see much said about the "Two Witnesses." Rev. xi. 3, 4: "These are the two olive trees, and the two candle-sticks standing before the God of the earth." Rev. i. 5 speaks of Jesus Christ as the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. Some think Christ and the saints are the two witnesses, others think the Old and New Testaments, still others, Moses and Elijah. To me the Old and New Testaments seems most reasonable. I see another says, Elijah and John. He says there is no proof that John died, and that they are to come back and preach to us before the coming of Christ. He claims that all who did not drink the cup with Christ, or as he did, must fulfill that act in order to be with him in his kingdom. In John xxi. 22, Jesus says of John: "If I will that he tarry till I come, what is that to thee, etc.?"

John the Baptist was Christ's first forerunner; will there be a second forerunner? I believe that startling events are just before us; so let us be ready, honest in all things, and waiting for his near arrival; and may the Father guide us into all truth.

Inclosed find money for the HOPE.

PITTSBURG, PA. J. G.

REMARKS.—It seems evident that the Scriptures of the Old and New Testaments are the Lord's two witnesses. As God's Word, Jesus is indeed "the faithful Witness." He says: "I receive not testimony from man." Of the Scriptures he said "They testify of me."

As this is a subject of inquiry by others, I would again say, that there are two general views of the Book of Revelation—the "Historical" and the "Futurist." I think

the former view is correct. It is that the Revelation gives a *symbolic* history of the church in the gospel age, and of the nations only as related to the church. The most common "Futurist" view, perhaps, is that the greater part of the Revelation is to be fulfilled *literally* in the future, and after the "rapture," or taking away, of the church, and refers mainly to the Jews.

It is claimed that "the holy city" is the old Jerusalem, and that the "temple," the "altar," etc., are to be taken literally. And the "two witnesses" are two literal men (Moses and Elijah, Elijah and John, or two others) who are to appear on earth, in Jerusalem, (in the days of the literal, personal antichrist), clothed in sackcloth, and prophesy (preach) for 1260 ordinary days (three and one-half years.) All that is said to be done by them and to them is to be understood in the most literal sense. They are to "shut heaven," so that there will be no "rain" during their time. They are literally to turn water to blood, and smite the earth with plagues of all sorts as often as they will. If any man will hurt them, he must be killed by fire coming out of their mouths. But the antichrist (here called the beast) will finally make war on them and kill them; and after lying dead in the street three days and a half, they will be raised, and taken up to heaven, in the sight of their enemies.

If this view be correct, it needs no explanation, and no Christian will ever see it until after putting on immortality. The Jews alone will see it. (There are some who claim that it will be fulfilled before the coming of Christ to destroy the antichrist.) But there are difficulties. I have never known a "Futurist" who would stand by the theory of literalism straight through. How can a literal "man" (antichrist) be a literal "beast" or "horn?" Or how can two literal men (the two witnesses) be "two olive trees" and "two candlesticks?"—Ver. 4.

And I would here repeat in substance the statement made in a late copy of the HOPE, which I regard as an unanswerable objection to that "Futurist" view: If the antichrist is future; if the 1260 days are future; if the work of the two witnesses and the great persecution connected therewith are future, then "the time of the end," of Dan. xi. 35 and xii. 4, must be future also; in which case the book is still sealed, and therefore the increase of knowledge on these subjects is not yet due, and (according to the theory) never will be due to the waiting church at all. How then can those who hold to that theory consistently claim to know anything about it?

I respect every man's right to think and judge for himself, and I claim the same privilege. I think the "Historical" view alone can be consistently held with the claim of knowledge on this subject. I think the "holy city," and the "temple" in the apostolic writings refer to the church — real or nominal. I do not think either the old Jerusalem or its temple has been "holy" since Christ left them desolate and the vail was rent. At best, they were only shadows of the true city

and temple. (See Matt. v. 14; Eph. ii. 21, 22.)

I regard this passage (Rev. xi. 1-13) as containing a symbolic description of the history of the church while under the dominion of its enemies. The "reed like unto a rod," with which the "temple" was to be measured, appears to be the time (1260 years) during which the church was to be in the wilderness (xii. 14) on account of the terrible persecution. It was from A.D. 538 to A. D. 1798, where the "dominion" of the persecuting power was taken away, and "the time of the end" began. During the 1260 years, often called "the dark ages," God's "two witnesses" (the two Testaments personified) were in mourning,—"clothed in sackcloth,"—and prophesied obscurely. The Scriptures are better "witnesses" for God than two men could be. "I receive not testimony from man." The Scriptures "are they which testify of me."—John v. 34, 39. These are God's "two olive trees," and "two candlesticks," not two literal men. The olive tree is the source of oil for light, heat, bread and medicine; and the candlestick is a lightbearer. It needs but a little spiritual apprehension to raise one's thought above the natural, and enable one to see that God's Word is here personified--as standing by and witnessing for "the Lord of the whole earth,"—who is "the faithful Witness"—Rev. i. 5. The symbolism is taken from Zech. iv.

It is easy to think of the Scriptures as speaking, and as having a "mouth," out of which "fire" (judgments) proceeds to destroy their enemies. It is easy to understand the lack of "rain" (showers of spiritual blessing) during that time of obscure prophesying, when men were guided by a very fallible (though regarded as infallible) church. It is easy to understand how the "waters" (peoples—Rev. xvii. 15) were turned to blood—wars and plagues coming because of disobeying God's witnesses—the Word of truth.

The closing scene in that long dark period was the French revolution, in which there was an attempt to get rid of God's Word by burning all the Bibles and abolishing the Christian religion. This is symbolized by the beast from the bottomless pit (the uprising people) making war upon and killing the two witnesses. Their death state lasted "three days and a half," (three and one-half, years), during which their enemies greatly rejoiced. The people in their determination to get rid of the Papal religion, naturally swung to the opposite extreme—infidelity. To burn the Bibles was all they *could* do to kill the "witnesses." But they were not disposed of. The peoples, or nations, saw this effort, but would not consent to the burial of the old Book. Instead of the Scriptures being set aside, as the infidels of France expected, new life came to them; and they "ascended to heaven,"—referring to the prominence given to the Bible since "the time of the end" began.

It is said that in the same building where a prominent French infidel foretold that in a hundred years the Bible would be a thing of the past, a few years ago there

were printed *in one year* more Bibles than had ever existed before that false prophecy was made. If their enemies have not yet seen the Scriptures "ascend to heaven," by the prominence given them since the nineteenth century began, they must be almost as blind as some of the Bible's professed friends.

The "great earthquake" was both political and religious. France —politically one of the ten divisions of the Roman empire—was also religiously a "tenth part of the city," —the woman-city (the Papal church) "that reigneth over the kings of the earth."—Rev. xvii. 18. France "fell" from her old position by turning against the church. None of the divisions now support her as of old.—Rev. xvii. 16. She deeply feels the loss of her "temporal" (civil) power, and, like the boy in danger "whistling to keep his courage up," boasts, "I sit a queen, and am no widow, and shall see no sorrow."—Rev. xviii. 7. Her day of civil rulership of the old world is past, and should she consent to be moved to the new world, it would be an acknowledgment of her failure. France, "the eldest son of the church," was a leader in the great movement against the old order of things, and in that "earthquake" "seven thousand *names* of men" were slain.—Rev. xi. 13, margin. It was an uprising of the people against titles and dignities growing out of the old monarchy and religion. Even on this line, we may safely say, "Still there's more to follow."

I still think that the great increase of knowledge, on all lines, since the nineteenth century began, justifies our claim that we are in "the time of the end."—Dan. xi. 35; xii. 4. And if we are, the "Futurist" view of the times and seasons, of antichrist, and of the two witnesses, must be erroneous. Some of them charge us with belittling the prophecy by denying its literal fulfillment; but let all readers judge for themselves which view is the grander, the more important to the world, and the more honoring to the Lord and his Word.

—EDITOR.

THE SECOND DEATH.

Dear Sister:

In answer to your question concerning the second death, I would say first, The second death presupposes a first death. Let me call your attention to Rev. xx. 14, (the same chapter to which you referred me) where it explains what the second death is. It says in so many words: "This is the second death." What is the second death? It is the death, of death and hell, by the lake of fire.

Now that we know what the second death is, we also want to know what the first death is,—that is, the death that was killed by the second death. But, before we go any further, let us define the different deaths.

According to the New Testament, physical death is not strictly a death, but is considered a sleep. Jesus said, "The maid is not dead, but sleepeth, and, "Our friend Lazarus sleepeth." Stephen "fell asleep." "I would not have you to be ignorant, brethren, concerning them which are asleep." The

Old Testament also calls it a sleep. So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." David says, "I shall be satisfied when I awake with thy likeness." Dan. xii. 2,—"And many that sleep in the dust of the earth shall awake." Now all these are examples of so-called physical death, but you see the Bible calls it a sleep; so this, according to the Bible, cannot be called the first death. If it were, Christ and the disciples died the second death, as well as the first. "He died unto sin."—Rom. vi. 10. Verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin."

The death to which the Bible so often refers,—the death that Christ came to destroy,—is spiritual death, or death in sin. It is the death that Adam died, of which we read in Gen. ii. 17, "In the day that thou eatest thereof thou shalt surely die." It was the death to righteousness—the severance of man from his Maker—and practically killed his spiritual faculties, and made alive the lower, animal nature, which is death. So we read, "To be carnally minded is death,"—the *first* death — which is the Bible definition of death.—Rom. viii. 6. Now this is the death that is to be killed or destroyed by the second death (or the death of which is the second death) through the power or agency of the lake of fire, which is God's judgment—not literal fire. If it meant literal fire, it would then be the cause of the death of the sinner himself, and that would not harmonize with other Scripture, where it says there will be an end of death. Even if it could be proved that men are to die a physical death twice, that could not be the end; for all are to be made alive in Christ, which means to partake of his righteousness and life, and to such there can be no more death; because Christ cannot die. Christ says, of all who share in the resurrection, they "cannot die any more."—Luke xx. 35, 36. "As in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 22. The context shows that it means the complete victory of righteousness, for the last enemy, death, shall be gone.—Ver. 26. Now if man is to be literally killed in this lake of fire, and remain dead, then this verse (26) is not true. But he would not suffer eternal torments, as some teach, but his final destiny would be endless death. Let us keep the Bible in harmony, and not make a stumbling-block of it, for the encouragement of infidels. The second death is not the destruction of persons, but of conditions:—not the destruction of life, but of death itself.

This is exactly what is taught in Rev. xx. 14. Death and hell (hades, the state of the dead) were cast into the lake of fire. This is the second death. Death and hell are low conditions of men, resulting from sin; and to destroy them is to bring man up to the higher conditions of righteousness and life. To destroy life means to kill men, and therefore to destroy death must mean to make men alive. Yes, there are two deaths. The first is the death by the first Adam, into the sin and death state; and the second is the death of the first

death, by the second Adam power. The lake of fire is no doubt the climax of the fire which he kindled on the earth long ago.—Luke xii. 49. It is the fire of God's love, and results in severe judgments, by which men learn righteousness.—Isa. xxvi. 9.

If the last act of God's great plan were to destroy all wicked persons, then it should be said, the last enemies that shall be destroyed are wicked men. That would be the death of life. But the word says, that death is the last enemy to be destroyed, and that is the death of death. How could death be destroyed without making the dead alive? To destroy any condition is to bring in its opposite. When death is swallowed up of life, and sin is succeeded by everlasting righteousness, sin and death shall be no more, and this results from God's lake of fire. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." If even one should suffer endless and hopeless death, the Bible statement, that the last enemy to be destroyed is death, would not be true.

Scripture tells us that "Our God is a consuming fire," and that we are to heap coals of fire on our enemies. The object is to overcome evil with good.

The Christians in this age must die to sin, in order to have a part in the first resurrection. This dying to sin might properly be called the second death to the Christian, because it destroys his low conditions, or the death in sin, and this makes him alive unto God. The second death of Rev. xx. 14 is applied to all the rest which are to have part in the later resurrection. Viewing it in this light, the two deaths are of the same kind, both being death to sin,—the first being death to sin of the church, by their voluntary choice, and the second, death to sin of the world (who died *in* their sins) in God's lake of fire.

To make it plainer, if possible, I will put it in this way: The death that the second death destroys is the death into sin, and the second death is the death out of sin. In the case of the church, their sins went before to judgment. They had already died the second death, and were ready for the resurrection, at the close of this life, or the gospel age. They had finished the fight and had won the prize of the high calling. The second death, of Rev. xx. 14, as I have said, applies to the rest of the world, whose sins follow after, and who failed in this life to win the prize. The result is, their resurrection will be later, and they will have to suffer the experiences of the lake of fire, in the next age, and lose the privilege of reigning with Christ.

Scripture teaches that Christ came to destroy the works of the devil and save the sinner, therefore, instead of the second death being the death of persons, it is the death of death, which means life for persons. When Christ says, "I will draw all men unto me," does it leave room for any to be left out? When all who died in Adam are made alive in Christ, how can there be any dead ones left, which there

would be, if the second death kills men? And how could the time come when there would be no more death? And how could death be swallowed up in victory? You see, the first death is the work of the first Adam, and the second death is the work of the second Adam (Christ). The first Adam killed men down, the second Adam kills men upward. The death work of the second Adam kills the death of the first Adam; so to destroy death is to invert the order, which is to make men alive, and this life is in Christ. "Even so in Christ shall all be made alive." Let us remember that God's ways are far above our ways, that he works in a mysterious way, his wonders to perform; and that the Bible is the book of all books, because it is the revelation of God's great plan of his dealings with the human race, who are made in his image, and who belong to him in the relation of Father and children; and that while his children have gone astray, his mercy abideth forever; and when he has manifested his love to us in so many different ways, even more than any earthly father, let us not harbor the thought that he is finally going to destroy his own work in a lake of fire, in order to put an end to the devil's work, and thus give the devil the victory instead of Christ.

When these seemingly difficult passages come up, let us try and harmonize them with other Scriptures by *comparing* Scripture with Scripture, and pray that God may lead us by the Holy Spirit, into an understanding of his word according to his plan and purpose, and not let the devil settle it in his own way, but always let Christ have the victory.

The trouble with most Christians is that they have a creed which with them is above the truth. The result is that God leaves them to grovel about in darkness, because they will not give up their creed and accept the light; and the consequence is, they pervert the teachings of Christ, in order that their creed may come out victorious. Let us praise the Lord for the light he has given us, and use it to his honor and glory.

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EDITOR'S APPOINTMENTS.

Mar. 3., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Mar. 4, and 6, Chicago, Ill., 6006 Green St. 7:30 p. m. Mar. 5, Chicago, Ill., 369 Cortland St. 7:30 p. m. Mar. 7, Chicago, Ill., 278 N. May St., 7:30 p. m.

Mar. 10. Open for special arrangements.

Mar. 17, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 23, and 24, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Betrayed.—John xviii. 1-14.
(Lesson for Mar. 3.)

GOLDEN TEXT.—The Son of man is betrayed into the hands of sinners.—Matt. xxvi. 45.

INTRODUCTION.—The lesson includes the story of Jesus' betrayal and arrest. The parallel passages are Matthew xxvi. 47-56, Mark xiv. 43-52 and Luke xxii. 47-54. It is well to read them all. The lesson stands closely related to our last. That was the record of Jesus' struggle and victory; this is the record of the doings of a mob that came to arrest him.

I. JESUS GOING TO THE GARDEN.—Ver. 1. "These words" refer to the discourse and prayer of chapters xiv. to xvii. inclusive. After the singing of the hymn, at the close of the service, Jesus led his disciples out of the city, over the brook Kidron, to the Garden of Gethsemane, on the Mount of Olives. In our last lesson we saw what happened there, which John omits. And we saw that Jesus, after his struggle and victory, rose, not to escape from the danger, but voluntarily and calmly to meet the coming mob.

II. JUDAS GOING TO THE GARDEN.—Vs. 2, 3. Judas. This was Iscariot—"the man of Kerioth," a town of Judah. He had gone out from the supper, after Jesus gave him the sop, and said unto him, "What thou doest, do quickly." As the treasurer of the cabinet of Jesus, he thought to add $20.00 to their funds.

Having previously made the bargain with the Jewish leaders, he now received a band of men (soldiers, R. V.) and officers from the chief priests and Pharisees. The soldiers were no doubt a part of a cohort of the Roman army detailed to keep order during the feast. The officers were probably temple police, Levites, appointed by the Sanhedrim as officers of justice. Jesus had been represented to the Roman authorities as a pestilent fellow, so that he might be arrested in the interest of law and good order. How worldly (and wickedly) wise! The soldiers would be armed with swords and the rabble with staves. (Matt. xxvi. 47.)

With this crowd, having lanterns and torches (though it was full moon), Judas led the way to the garden. He knew the place (the locality) where (having left the city) Jesus would likely be found, because he often resorted there with his disciples.

III. JUDAS BETRAYING JESUS.—Matt. xxvi. 48-50; Mark xiv. 44, 45; Luke xxii. 47, 48. John incidentally says Judas betrayed Jesus, but omits the details of his part in the matter. It was probably after midnight when Judas and the mob came where Jesus was. Evil deeds court darkness. It is not easy to ascertain the exact order of events. Judas had arranged with the leaders of the mob that he would kiss Jesus. This was a common mode of salutation—a token of friendship. As soon as they met, Judas, being a little in advance, said, "Hail, Master," and kissed him. And Jesus said, "Friend, wherefore art thou come?" "Betrayest thou the Son of man with a kiss?" Matt. xxvi. 50; Luke xxii. 48. At these words Judas stepped backward, and Jesus moved on toward the multitude, and did what John records.

Judas honored Jesus with his lips, while his heart was set on money. Like many professed disciples, he was doing evil that good might come. The treasury needed the money, and he no doubt thought Jesus would use his power and escape, so that the Jewish leaders would be outwitted. When he saw his mistake, Jesus being condemned, he hated the money and himself too. He repented, and returned the money, but in his weakness hung himself.—Matt. xxvii. 3-5. We need not belittle Judas' sin, but neither need we follow the method of many who also may be only honoring Jesus with their lips (by pro-

fession), and exaggerate his punishment. It was terrible enough.

IV. JESUS DECLARING HIMSELF.—Vs. 4-9. Jesus, knowing all that was coming, came forward to his enemies, saying, "Whom seek ye?" His was a voluntary sacrifice. He delivered himself. They answered, "Jesus of Nazareth." He said, "I am he." His manner, his fearlessness, his mighty personality, overawed them, and they went backward and fell to the ground. The soldiers were not accustomed to such treatment from men whom they arrested. Again he said, "Whom seek ye?" and received the same reply. Meanwhile his disciples had gathered about him, and he said, "I have told you that I am he: if therefore ye seek me, let these go their way." He thinks of their safety in his hour of danger. He did not want to lose another of the twelve.

V. PETER DEFENDS JESUS.—Vs. 10, 11. As Jesus had told his disciples to provide themselves with swords (and said two were enough) Peter was prompted to draw his weapon, and he cut off the ear of Malchus, the high priest's servant. John knew this man, having often been at the high priest's home. Jesus healed the servant.—Luke xxii. 51. What an act of mercy! To Peter, Jesus said, "Put up thy sword." Why? First, God's plans must not be opposed. Second, The Scripture must be fulfilled. Third, The Christian religion was not to be spread by force. To advance civilization by force is not Jesus' method, though it may be admitted that God overrules the devil's way for good. "The weapons of *our* warfare are not carnal." Fourth, Jesus did not need any help.—See Matt. xxvi. 52, 53. He would not call for help: he would drink the cup given him by his Father.

VI. JESUS BOUND AND LED AWAY. Vs. 12-14. Jesus was seized and bound. This was not necessary. He would have gone with them without force. He protests against their violence.—Mark xiv. 48, 49. They were fulfilling Scripture though they knew it not. Jesus was led first to Annas—high priest by Jewish law. Then they brought him to Caiaphas, the son-in-law of Annas—appointed high priest by Roman authority. Here Jesus would be tried. His doom was anticipated by the fact that Caiaphas had prophesied that it was expedient that one man should die for the people.

All the disciples forsook Jesus in his ordeal, and fled (Matt. xxvi. 56; Mark xiv. 50) though some of them finally followed him into the palace of the high priest.—John xviii. 15-18.

Jesus and Caiaphas.—Matt. xxvi. 57-68.

(Lesson for Mar. 10.)

GOLDEN TEXT.—Thou art the Christ, the Son of the living God.—Matt. xvi. 16.

INTRODUCTION.—In this lesson we see Jesus on trial before the Jewish authorities. They had not the power to inflict the death penalty, but their decision greatly influenced Pilate, the Roman Governor, in permitting Jesus to be crucified. The lesson might include the preliminary trial before Annas and the irregular trial before Caiaphas and the Sanhedrim, during which Peter's denials took place. Read Matthew xxvi. 57-75, Mark xiv. 53-72, Luke xxii. 54-71 and John xviii. 12-27.

I. JESUS BEFORE THE SANHEDRIM.—Ver. 57. This verse is the connecting link between this lesson and that of last week. After his arrest Jesus was first taken before Annas (John xviii. 13), the ex-high priest, a man of great influence, and virtually the ecclesiastical head of the nation. Annas sent Jesus bound unto Caiaphas, (John xviii. 24), with whom the scribes (the rabbis) and the elders (chosen influential laymen) were gathered. According to Mark (xiv. 53) "all the chief priests" had come together. This was a meeting of the Sanhedrim or Council. (Ver. 59) gath-

cred hastily while Jesus was before Annas. This was a packed jury of men whom, in one way or another, Jesus had reproved and exposed, and their object was hastily to condemn him and give him over to the Roman authorities to be crucified before his friends could interpose.

II. JESUS WITNESSED AGAINST.—Vs. 59-61. This Council, or Sanhedrim, was the Jewish supreme court. It consisted of seventy members and a president, and was often called "The Seventy." This was an illegal meeting of the Sanhedrim, because it was held before sunrise; hence they must hold a formal meeting after daylight, in order to legally condemn Jesus.—Matt. xxvii. 1, 2. This Council repeatedly "sought false witness against Jesus," because no reputable witness could testify against him. It was necessary to have at least two witnesses.—Num. xxxv. 30; Deut. xvii. 6. They had already decided to "put him to death," so that the whole trial was a farce. At last two witnesses appeared who gave a garbled report of Jesus' statement, "Destroy this temple, and in three days I will raise it up,"—speaking of his body.—John ii. 19-23. But even then there was no real agreement in the testimony.—Mark xiv. 58, 59.

What a grand array of witnesses—the healed and enlightened—they might have found had they wanted to know the truth! The false and the true witnesses are still in the world.

III. JESUS QUESTIONED.—Vs. 62, 63. According to John (xviii. 19-23) it appears that Jesus had been questioned by Annas concerning his disciples and his doctrine, and had refused to answer because his teaching had been "openly to the world." Jesus' answer caused an officer to strike him for contempt, and he said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" As Annas had no jurisdiction, Jesus was sent to Caiaphas.

The testimony of the false witnesses Jesus treated with silent contempt, and Caiaphas, with "a show of holy horror," rose up and said, "Answerest thou nothing?" Still Jesus remained silent. Then the high priest abjured him (put him under oath) to tell whether he were "the Christ, the Son of God."

IV. JESUS' CONFESSION.—Ver. 64. In reply to the high priest, Jesus answered, "Thou hast said." This means, "I am."—Mark xiv. 62. This is a calm declaration, under oath, of his divinity. This his works had proved before. This is the essential, fundamental truth of Christianity, and is therefore the "good confession," and the foundation on which the Church of Christ is built.—Matt. xvi. 16-18. It will not do to say, "Oh, yes, he was divine as we are all divine." This is a simple evasion, and is used by those who affirm his mere humanity. He was either *more* than man, or he was a *bad* man, or a *deceived* man. The effect of Christianity proves the truth of his confession. He not only made this claim to the high priest, but further affirmed that "hereafter" he should see him at God's right hand (exercising divine authority) and coming in the clouds of heaven—the world's Judge. Such seeing is far more than seeing with the natural eye. It is understanding, or spiritual discernment, as when Jesus said, "He that hath seen me hath seen the Father."

To believe in his divinity, to own him as our personal Saviour and Lord, and to proclaim him to the world as such, is as important now as ever. It is the key to the world's redemption through him.

V. JESUS CONDEMNED.—Vs. 65, 66. The high priest was in a rage. He rent his clothes to express his indignation at the blasphemy of Jesus. "What further need of witnesses! Ye have heard his blasphemy!" And they all

said, "He deserves to die." Any other conclusion but the one that admits his divinity makes him a blasphemer. These men understood his claim to being divine. For blasphemy they could legally condemn him to death. For sedition (which they were anxious to prove against him) the Romans would condemn him. They were after him on two counts, and they were determined to succeed.

VI. JESUS MALTREATED.—Vs. 67, 68. By the four accounts we learn that Jesus was mocked by the Jewish officials, their servants and the soldiers; spit upon; buffeted—struck with the fists; smote—struck with rods. It is said that five forms of beating are referred to by the Evangelists—including "with the palms of their hands." Blindfolding him, they struck him in the face, and said, "Prophesy, thou Christ: who struck thee?" All this was in mockery of his high claim. But when he was reviled, he reviled not again. Can we maltreat such a character?

VII. JESUS DENIED.—Vs. 58, 69-75. All the above abuse was by Jesus' avowed enemies, and was because they knew him not; but (shall we say worse than all?) he was denied by an avowed friend—the very one who had made the good confession—the truth of which was revealed to him by the Father.—Matt. xvi. 16-18. Was not this the greater shame? Three times Peter denied him, confirming his lie with an oath.

It has been well said of him: "He boasted when he should have been humble. He slept when he should have prayed. He fought when he should have trusted. He followed afar off when he should have been close by. He sat with scoffers when he should have been at Jesus' side. He feared the world when he should have been loyal to Jesus."

How significant Jesus' words to Simon: "Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen the brethren." He afterward confessed his love for Jesus three times, and his experience has been a lesson to thousands. May the Lord help us all to avoid his dangers, and to overcome when we are tempted to deny Him.

WORLD'S HOPE MISSION FUND.

Fund overdrawn to Feb. 15.		$.70
Amt. recd. to Mar. 1.	10.58	
Total credit to Mar. 1.		$9.88
Literature sent to Mar. 1.	- -	9.50
Balance on hand Mar. 1.		$ .38

The present purpose of this fund is to send THE WORLD'S HOPE, WORLD'S HOPE Tracts, and other Larger Hope Literature, as missionaries, wherever there is an opening for them. Its field of operation may be enlarged under the advice of interested friends, and the blessing of our Father. The fund is open to receive and to give. It is hoped that many may be interested in the fund and provide it work.

—EDITOR.

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☞ WATCH the date after your name to see when your subscription expires.

EXTRACTS FROM LETTERS.

Strengthened and Cheered.

AFTER a year's silence, I again thank you for so kindly sending me the HOPE, freighted with its precious messages of love. I cannot express how much its teaching has strengthened and cheered me on life's rugged road. I inclose you a dollar in part payment for past favors. It is all I can send now, but if you can continue sending me the HOPE, should the time ever come when I can send you more money, I shall surely do so, for I would like its continued visits. That God may long spare you to feed his sheep and lambs, is the prayer of your grateful sister in Christ. H. C. W.

THROCKMORTON, TEX.

Glorying in Infirmity.

THE Lord bless you, Bro. Paton. I want the HOPE another year. I am glad I can get it by sending thirteen two-cent stamps once in three months, when I get my pension. My bodily strength is failing, as I am getting old. But I am rejoicing in the Lord. As I cannot do any more work, I have to stay at home; and I trust in the Lord Jesus and read the Bible and the HOPE and other good reading. I enjoy your tracts. I am so lame with rheumatism that it is hard for me to write. But never mind. Praise the Lord! I will soon be at rest. C. B. W.

BELLEVUE, MICH.

Freely Given.

AS my subscription is expired, I send you Two Dollars, one for renewal, and the other for you to use as your judgment dictates, for the benefit of humanity. [It goes into the Mission Fund. —ED.] It is but little, but I assure you it is freely given, and I would be glad if it were more. MRS. J. D. B.

SMITHLAND, TEXAS.

A Prayer.

I AM glad I have Two Dollars, which I inclose, to renew subscription for myself and A. G.

That God may continue to give you health, strength and grace to carry forward the good work of spreading the gospel in its largeness is my prayer.

IRASBURG, VT. L. H. W.

Death and Hell Destroyed.

LET patience have her perfect work: and you *do* believe the Word. I was glad to see the HOPE continued to my address—more so now than ever. Why? Be patient and I will tell you. Feeling useless (?) I attached myself to the —— church of this place, that I might be of *some* use to my beloved Lord. Soon after, an Evangelist from Nebraska came here and opened a series of meetings and preached Jesus Christ through faith in baptism, etc., but "Eternal Punishment" to *all* who would not obey the gospel. He is a fine speaker and attracts large crowds to hear him. I called upon him at his quarters, and referred him to his mistaken declaration, and to Rev. xx. 13, 14, a sufficient proof that his hell and "Eternal" punishment could not be endless, as the consuming "Lake of fire" would be the end of all cause of any further punishment; or, in other words, death and hell would be destroyed by the lake of fire. But he refused the explanation.

Oh, why will the so-called Evangelists, or other preachers, pervert the plain teaching of the positive Word of God to make themselves popular as sensational preachers?

Let me just say, that the cold shoulder and *the back* are now given me by the preacher and the church, for my defence of the truth. So I am alone again.

"All Things New" is very inspiring to my believing and hungry, trusting heart. I will only further say: I am rejoiced to feel the kindness of the HOPE in its continued visits. May the Father still continue its blessed visits to others.

My health still improves. Yours in the largest hope, J. COBB.

A Bright Outcome.

THE HOPE for January 1, with its New Year's greeting, has come. It reminds me that my time has expired. My dollar will be forth-coming soon. I cannot do without the paper. It comes twice a month richly laden with good things from the Lord's treasure house. The article, "All Things New," is so plain that it seems impossible for anyone of ordinary intelligence not to believe it.

I was glad to hear from L. D. H. I did not know where she was. I had read but a few lines before I knew who was writing. Also M. A. F. I wonder that people who see these truths, and have ability to tell them, do not write oftener.

I sometimes think I may live to 1915. I have many cares for a woman of eighty years, but I am blessed with good health. I have walked a mile three days in succession to care for the sick. How long I may retain this health God only knows. I love to live. I long to see the rapid strides that will surely come. God's work never goes backward; and he surely is ruling, working all things after the counsel of his own will. That used to look very dark to me, and much more of Bible teaching; but with the knowledge I have obtained of the Plan of the Ages, I am sure the outcome will be bright and beautiful.

With loving greetings to the whole HOPE family, S. J. W.

BROCKPORT, N. Y.

Who Will Be Left Out?

INCLOSED find one dollar, for which please send me THE WORLD'S HOPE for this year. I have never believed that all would be saved, but I have believed that all would have the opportunity. The apostle tells us to pray for all men, and I do hope and pray that all may be saved; in other words, that the lost silver may be found, the lost sheep be brought in, and the prodigal return to the loving Father.

Who will be left out? If you think and know that God is going to save all by stripes, through love, you can love them all; for you know that God so loved us, while we were in sin, that he gave his Son for all, to be testified in due time.

With special love for all God's people, yours in hope, P. M. C.

WATERVILLE, WASH.

REMARKS.—This letter needs no reply. The brother has answered himself. I think he has found the key of truth. I will suggest, however, what appears self-evident to me, that there can be no such thing as a full "opportunity" to be saved, until all the obstacles *in* and *around* the sinner are entirely removed. When any person is brought to a "*full* knowledge of the truth," of which much has been said by some who oppose the final salvation of all, he will have no desire or inclination to remain away from the Lord. Whatever he may have been, he will from that time on, be a friend of God and have eternal life. It is often said:

"If all the world my Saviour knew,
Then all the world would love him too."

I believe this is true, because the real knowledge of God's love always melts the hardest heart. Paul said that the alienation of men from the life of God is through their ignorance.—Eph. iv. 18. Let, that "ignorance" or "blindness" be removed, and they will be aliens no more. Jesus said that to know God and his Son is eternal life.—John xvii. 3. Then there can be no death after all shall know the Lord.

—EDITOR.

Still Hopefully Waiting.

I AM now ninety years old, but still able to read your paper, and do not like to do without it; so I inclose a

dollar to renew my subscription. I am too feeble to write myself, so have to employ my daughter (the widow of the late James Evans who wore himself out preaching the glad tidings of the kingdom of God) to write for me; and can only say that we are both interested and agree with you in the plan of salvation, and are still looking for the soon coming of the Master, when the dead in Christ shall rise and the living be changed and caught away to meet the Lord in the air.

Your brother in Christ,

W. H. HACKING.

REMARKS.—I am glad to hear again from our aged brother. As I understand it, he has been a preacher of "the gospel of the kingdom of God, and of the name of Jesus." And he has not stood still, but has made some progress in the study of the Word, and from quite a limited view of the success of the Coming One, has moved on till he sees His universal triumph—in which all Adam's race shall live, and know and love the Lord. However much we may differ in some things, in this we have a strong bond of sympathy; and I think we also agree that all believers in Christ are one in Him, whatever their opinions may be of many things.

It is not surprising that in giving our attention specially to one great branch of truth, we do not think out alike on all branches. I see that our brother and his widowed daughter are still looking for the coming of the Lord and the things connected therewith in the old-fashioned way—held alike, in the main by Catholics, Protestants and Adventists of nearly all classes—the way of which it has been boasted, that it is the literal and simple teaching of the Word; "so plain and simple and *easy* to be understood that even children can understand it."

But the strange thing about this matter is that the apostle Peter (of whom Catholics are specially proud) when writing of these very things concerning the coming of the Lord and the changes therewith connected, said that he and "our beloved brother Paul *also*," (whose writings all non-Catholics specially esteem) "in all his epistles, speaking of these things," said "some things *hard* to be understood."—2. Pet. iii. 15, 16. The very things that Peter said were *hard* to be understood, seem to be generally regarded as *easy* to be understood. Of course, we all agree that Peter was right. But is it not evident, if the truth is *hard* to be understood that it must be deeper than the surface, under cover of the letter of the Word? So it appears to me. And by the study of the "pattern of heavenly things," given by Moses, I have been led to the conclusion that "the air" (the literal midheaven) is a shadow of the second or middle heaven, represented by the second (or first invisible or covered) place in the tabernacle. (See "The Lord's Coming," in DAY DAWN.) But I believe that all sincere and hopeful waiting will be well rewarded.

—EDITOR.

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SISTER UNGER GONE.

I HAVE word from Bro. Unger, of Germanton, O., concerning the death of his wife—one of the interested readers of the HOPE. She—Rebecca McKean—was born Aug. 11, 1833. They were married Nov. 10, 1853. She died Dec. 29, 1900. I met Bro. and Sister Unger a few years ago when on a visit at Greenbush, and have had communications from them annually ever since. She was a woman of rare physical, mental and spiritual nature. Her life was one of untiring energy in pursuit of that which is high and ennobling. She gave loving ministry to the poor, sick and suffering about her. She had also a missionary spirit—taking special interest in the women of India. Out of her own earnings she supported and educated a native daughter of India in a Mission school there. She made herself familiar with the general history of civilization. She was also a faithful student of the Bible, that she might have a reason for her faith. She was bright, peaceful and happy even when in the shadow of death. When asked what was the sweetest experience of her life, she replied: "My birth from the physical into the spiritual kingdom of God." Her faith was strong, and she laid hold on the precious promises of God. Of the many thoughts expressed at the close of her life, chief among them was her confidence and joy in the life eternal, and in the perfect redemption given to mankind through Jesus Christ. At the last she said: "This is my Easter day, for today I am risen with Christ."

Her husband—nine years her senior—speaks of this change as entirely unexpected. He says: "This is another sad lesson of the uncertainty of all human calculations. It is hard to give up such a sparkling life as that of Mrs. Unger, but I bow with reverence to the call of God. My only aim is still to put my trust in him, and keep the fire of his love burning on the altar of my heart a little longer."

May the blessed faith and hope of the gospel of Christ sustain our brother in this severe trial.—EDITOR.

A LEAN PRINCE.

The Rev. Merle H. Anderson, pastor of the Mutchmore Memorial Presbyterian Church, Eighteenth and Montgomery avenue, preached (some time since) upon "A Lean Prince." His text was from Samuel ii. 13, 14. "Why art thou, a king's son, lean from day to day?"

In introducing his subject Dr. Anderson told the beautiful and pathetic story of the unfortunate Louis XVII, who as a mere boy had seen his royal father and mother led to the scaffold, and when goaded to desperation by the persecution of his jailors exclaimed, "How dare you do such things! I am the son of a king!" From this picture of a forlorn child claiming his right as king of France, Dr. Anderson pictured to his hearers a sadder spectacle of the children and heirs of kings turning neglectfully away from the blessings and privileges that are theirs for the taking, selling their birthright of privilege and power for some worldy pottage, growing lean from day to day upon the husks of the earth, when they might be feasting themselves upon the new corn from the granary of God.

Continuing, Dr. Anderson said: "But may there not be some uncertainty as to one's right and title to such exalted privileges? The question suggests its own answer. While the prodigal was yet a great way off his father saw him and had compassion on him and ran, fell on his neck and kissed him. When Absalom fled because of the murder of his brother we read 'and the soul of King David longed to go forth unto Absalom.' The right and title of the son are perpetuated in the father's heart. Forfeited they may be in the heart of others, yet they suffer no diminution in the sight of the father. So our right and title to all the privileges of the sons of God are assured by the father heart of God."—*Selected.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 19., No. 6. ALMONT, MICH., MARCH 15, 1901. $1.00 a year.

THE RESURRECTION BODY.

ENCLOSED you will find $1.00. Please send me THE WORLD'S HOPE for one year beginning with Jan. 1. I like the attitude you take on socialism. It is the correct one. But I am sorry you are not scriptural on the resurrection of the body. You seem to base your doctrine on one or two solitary passages, not taking into account the twenty or thirty passages on the subject. Scripture must harmonize, and the stress should be laid on the majority of texts. Take 1. Cor. vi. 15, "Know ye not that your bodies are members of Christ?" What will Christ do for a body through the eternal ages if our bodies are not raised? Are the members of his body going to forever moulder in the grave? And Rom. viii. 23, "And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." And Philip. iii. 21, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, etc."

It is these very same old bodies of ours that are to be made over new, like you would tear down an old house and using the same materials build it into a new one, perhaps adding something new to it, so that it would be called a new house. Take also 1. Thess. v. 23, "And the God of peace Himself sanctify you wholly, and may your spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Our bodies are composed of dust and gases and *sin*. I verily believe the same dust and gases—minus the sin—will be used in our new bodies. I have read that those who visited the Catecombs of Rome, where bodies had lain for a thousand years, said that all there was left of them was a streak of dust the shape of the body that had been deposited there. I believe that very same dust will be used in the "fashioning anew of the bodies of their humiliation." If Science is true, dust can never be destroyed. It cannot be burned up; it cannot be dissolved; it cannot be destroyed, and the dust of the bodies of the saints is very precious

to God. He made it and he will preserve it, and in the resurrection will raise it up, if the Scriptures on the subject mean anything. "Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast forth her dead."—Isa. xxvi. 19. "And many of them that sleep in the dust of the earth shall awake, etc."—Dan. xii. 2. Ezek. xxxvii. is a plain picture of the resurrection.

It seems to me the great mistake you make is in thinking that the spirit of a man is the man himself, which is nowhere taught in Scripture, but rather the contrary. There is no man without his material body, any more than there can be a lion or a dog or any other animal without the body. You would not call the spirit of a lion, a lion, for animals have the breath of life in them the same as men. See Gen. vi. 17. When Jesus raised Lazarus from the dead he called the dead body Lazarus. "Lazarus come forth." When he raised Jairus' daughter, he called the corpse the maiden: "Maiden arise," "and her spirit returned" [that is, her breath] "and she rose up immediately." Had her spirit been herself, he would have first called it back again to inhabit the body. Nowhere in scripture is such a doctrine taught, and why not believe the Bible on the subject, instead of heathen philosophers? Does not God know more about it than anyone else? I can believe no doctrine that is not plainly taught in the Scriptures. Man is only a higher grade animal. I verily believe the only difference between an animal and a man is in the construction of his body. The difference between a jewsharp and a cornet is in the construction of the instrument, not in the breath that blows it. And everywhere in the Bible we are taught that death is a sleep, not a conscious existence somewhere. There can be no consciousness without a brain and nerve centres. Paul taught this in 1. Cor. xv. 12-18. In verses 17, 18 he says: "If Christ has not been raised, your faith is vain, ye are yet in your sins. Then they also which have fallen asleep in Christ have perished." That is, if there is no resurrection of the literal body, there will be no future re-living,—no future existence. Certainly Paul did not believe the spirit was the man, for if it is, man cannot perish. Was Paul inspired? If so, we must believe him.

God took infinite pains in making the human body, for "we are fearfully and wonderfully made."—Ps. cxxxix. 14. A certain author says: "Flesh is more beautiful than any other formation of matter, higher and more beautiful than ores and metals, higher than crystal and stalactite, higher than the most perfect plant tissue. Flesh is matter carried up to its highest perfection. Of course, by flesh is meant the whole body,—that wonderful nervous system, that curiously wrought brain, that beautifully curved ear, that most wonderful of all—the eye," etc. Our heavenly Father would never have made anything so precious to last only a few days.

I am sure you will say I am dogmatic, and so I am, on that subject, as dogmatic as the Bible. Hoping

you will have time to read this. I am yours in the love of Christ.

F. L. SAXTON.

REMARKS.—I publish the above letter because it expresses the views of a class of readers who agree in the main with the teaching of the HOPE concerning the final salvation of mankind, but do not accept, or perhaps do not fully understand, our position concerning the resurrection.

It is easy to be dogmatic—to say "I believe this," and "I do not believe that," and to think *we* are right because the *Bible* is right. "As dogmatic as the Bible" appears to me a very peculiar apology for our correspondent. Any other theological dogmatist would be likely to say the same. In such a position, where is there any opening for the entrance of further light? But some of us have changed, and among the number are some women.

I suppose all will agree that the Lord's way is best, whatever it is, and that it is sure to be carried out, whether or not it is our way, and that we shall all be satisfied with it. The question is: What is the Lord's revealed way concerning man and the resurrection body? No doubt there is some blessing attached to the knowledge of truth on any revealed subject. But do we not also agree that our opinions on this subject are not essential to life in Christ? Those who believe that the indwelling Spirit of Christ is the bond of Christian fellowship, and that in due time God's gift of eternal life shall reach all mankind, can best afford to be patient and kind and "endeavor to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

In letters of criticism I like to find some broad principle in which we all agree, aside from the points of difference. Perhaps it will be admitted that the *fact* of Christ's resurrection, and ours, is of more importance than knowing the philosophy of it. I am pleased, regardless of the difference of views, that our correspondent could say, "Yours in the love of Christ." According to Paul, love is better than to understand "all mysteries," or to have "all knowledge."—1. Cor. xiii. 2.

I confess I do not quite understand what Sister S. means by my basing what she calls *my* doctrine "on one or two solitary passages," and "not taking into account the twenty or thirty passages on the subject." I agree that "Scripture must harmonize," but I do not believe that the harmony of Scripture is found by laying "the stress on the majority of texts." One text may be the key to open and explain all other texts, and show the harmony of all Scripture. One great object of my Bible study has been to find this harmony.

It is easier for me to understand Paul's statements, in the light of the context and other Scriptures, than to accept of the interpretation the letter puts upon them. It is not difficult to see what Paul meant in 1. Cor. vi. 15. The Spirit-filled body of the living believer, being the temple of the Holy Spirit, (Ver. 19), is to be used in Christ's service, and not in the service of the enemy. It belongs to God, and its members are to be devoted to right and holy uses.—See also Rom. vi. 19. I see no reason in this for believing that

dead bodies, bodies dissolved to "dust and gases," are the members of Christ. According to 2. Cor. iv. 16 to v. 9, it seems clear that the inner man retains the personality after the dissolution of the outward man, and in due time shall be with the Lord, tho' absent from the (dissolved) body. Is this one of the "solitary passages?" If our theology has not room for the "inward man," first "in the earthly house," next "unclothed" or "naked," and finally "clothed with the house from heaven,"—all three conditions mentioned in this passage,—our theology needs enlarging.

Looking for harmony, and not willing to set Paul against his own teaching, I could more readily believe that "our body," in Rom. viii. 23, (and even in Philip. iii. 21) refers to the "one body" of which all Christians are members. It neither says, "my body," nor "our bodies," but "our body,"—many in one.

I admit the right of our sister to believe (if she can) that "these very same old bodies of ours are to be made over new," (like the old house pulled down and the material built into one called new), but I do not think it is necessary to believe so in order to believe the Bible. I understand Paul (who is the only Bible writer who attempts to explain the nature of the resurrection) to say that the body sown (in the first Adam condition) is "*not* that body that shall be."—1. Cor. xv. 37. In the context he explains that the old body is earthly, animal, weak and corruptible; and that the new body is heavenly, spiritual, powerful and incorruptible. Entirely different!

From the general teaching of the apostle, I am impressed with the idea that the resurrection is not an abstract work, like putting up a house, but that as the earthly body is formed by the Lord through what is called the law of generation, so the spiritual body is formed by the Lord through the law of regeneration. It is the same person generated and born twice—the same person with two bodies, "first the natural, afterward the spiritual." The flesh is the subject of the first birth, and the spirit is the subject of the regeneration and second birth.—John iii. 6. It seems as though we all might know that our earthly bodies are not the subjects of the regeneration, as the old form dies, and only the inward man is renewed day by day.

Referring to 1. Thess. v. 23, I freely admit that the man is not only one—neither dual—but tripartite—spirit, and soul and body. It will do to say that the body is "composed of dust and gases." But sin is not a commodity. Sin is both an act—"the transgression of the law"—and the condition which prompts the act. Sin is not attributed to the body, but to the soul. The body shadows forth and is the instrument of the inner nature. "God is a spirit, and he is "the Father of our spirits." See the contrast between the "fathers of our flesh" and "the Father of spirits," in Hebrews xii. 9. If the human spirit is merely breath, how is it with the Father? Is God only a breath? If the Father is Spirit, is it far-fetched to say that the child in some sense is spirit too? The body does not make the spirit,

but Eccl. xi. 5 seems to teach that the spirit makes the body. This is in harmony with the fact that God, who is a Spirit, maketh all things.

The "dust and gases" constitute the "flesh and blood," or natural, earthly bodies, which Paul says cannot inherit the kingdom of God. Then the spiritual bodies must be composed of some other substance.

The apostle, in speaking of the resurrection of men, does not call it "the resurrection of the *body*." The idea of the resurrection of the old body is a necessity with some on account of their theory that the earthly body is the whole man, whether living or dead. But how can anyone believe that the body is the whole man, who believes Paul's statements concerning man being spirit and soul and body, and God being the Father of our spirits—not of our flesh? And how can any thinking person hold that a corpse—a body without the spirit—is asleep, even after it has been consumed by fire or otherwise? Some speak of death as a state of non-existence. But can anything be either awake or asleep that has no being? Is not to be awake a state of conscious existence? And is not a sound sleep a state of unconscious existence?

If the body is the whole man, and he (or it) goes out of existence at death, then what sleeps? If the entity or individuality of man is not in his body, but in the inner form, which Paul calls "the inward man," which is "unclothed" or "naked" when "the earthly house" is "dissolved," (2. Cor. iv. 16 to v. 3) it is not inconceivable that the "inward" or "unclothed" man might be either asleep or awake, as God wills. I see no reason why the Lord Jesus was not acting in harmony with the principle of which Paul's teaching was the key when he called Lazarus and the maiden back. When it says "her spirit returned," I incline to think it referred to the essential part, of which God is the Father. Others may think God is the Father of the "breath," if they can.

Our correspondent says: "I can believe no doctrine that is not plainly taught in the Scriptures." I do not know where to find the Scriptures which "plainly" teach that "Man is only a higher grade animal;" that "the only difference between an animal and a man is in the construction of his body;" that "there can be no consciousness without a brain and nerve centres." I do not accept the conclusions of certain "heathen philosophers" concerning "the immortality of the soul," but neither can I accept the materialism of the above statements. I think the Bible truth lies between the two extremes. These extremes may both be dangerous. One is the basis of Spiritualism, and the other of that form of Materialism which says that the only personal God is a Man in the flesh. The latter is one of the present day delusions—Christ reincarnated. Beware! In the same chapter where Paul speaks of the necessity of being "absent from the body" in order "to be present with the Lord," he also says: "Though we have known Christ after the flesh, yet now henceforth know we him so no more."—2. Cor. v. 6-8, 16. I believe Paul.

Without referring to every passage quoted in the letter, I would

speak again of the idea I have before expressed, that "One text may be the key to open and explain all other texts. I cannot help thinking that Paul's teaching on the nature of the resurrection, in 1. Cor. xv., is the key to all passages of Scripture on that subject—being the only Bible explanation. As already stated, he says the resurrection body is *not* the body sown, but a new spiritual body, which God gives to each one. Even while "in the flesh," there is a constant change in the *particles* of matter, and in the *quantity* of them, from infancy to old age, and yet the identity of the person remains unchanged. Then why may not the future body be composed of *heavenly* substance, without changing the identity? This is what I understand Paul to teach in this chapter. He asks: "How are the dead raised up, and with *what body* do they come?"—Ver. 35. Our correspondent would say, "With the same old body, of course." If this were Paul's thought on the subject, he missed his best opportunity of saying so, and said exactly the opposite. Using the growth of grain as the illustration, he said: "Thou sowest *not* that body which shall be." Then it must be a different body, and yet every seed (illustrating the person) will have a body of its own.—Vs. 37, 38. Paul then goes on to tell *what kind* of a body it has pleased God to give each person instead of the "same old body," and he says it will be heavenly, or spiritual, and not animal, nor of the earth. He thus anticipated and answered for us the modern idea that "it must be the same earthly body, or it would be no body at all."

Taking Paul's explanation as the key, I conclude that all physical or bodily resurrections (whether expressed in language, as in the Old Testament, or in fact, as when Jesus raised three persons—the young man, the little girl and Lazarus) are but pictures or shadows of restoration or of the real resurrection. Until the Holy Spirit came at Pentecost, the real was not understood. It seems clear that the resurrection of dry bones (Ezek. xxxvii.) is a picture—not of the resurrection of which Paul treats, but—of the national restoration of Israel.—See verse 11. How could Ezekiel prophesy to men literally dead? And do men literally dead ever say, "Our bones are dried, and our hope is lost." I think it refers to desolate Israel, who are saying such things, and looking for restoration. And no doubt it had a partial fulfillment in the former desolation and restoration of Israel.

I am not inclined to belittle the beauty and glory of flesh—or of terrestrial bodies, as Paul expresses it. He says: "The glory of the celestial [heavenly bodies] is one, and the glory of the terrestrial [earthly bodies] is another."—1. Cor. xv. 40. But I am inclined to say, If the Lord has made the earthly body so glorious, when it is only temporal, only to last for a little while, what must be the overwhelming glory of the heavenly body, which is to last eternally? It is in the same connection where Paul speaks of the "outward man" and the "inward man," that he says: "The things which are seen are temporal; but the unseen things are eternal."—2. Cor. iv. 16-18. We cannot over-estimate

the "far more exceeding and eternal weight of glory."

Paul, in the development of his theology and eschatology, not only speaks of a future life [*anastasis*, to stand again, rendered resurrection] but he connects it with righteousness. To be made alive in Christ therefore includes being made righteous. It applies to all.—See 1. Cor. xv. 22, 23 and Rom. v. 18, 19. While it may not be exactly correct to say that resurrection *is* perfection of righteousness, it seems clear that the two are inseparable. In Philip. iii. 9-14, Paul shows that resurrection includes perfection of being, and we know there can be no perfection of being without Christlike character, or righteousness. Will anyone carefully read the passage above indicated and say that Paul meant a physical or bodily resurrection? The best men then and ever since have died physically. If a mere bodily resurrection were meant, how could Jesus have been the firstfruits, or "the first born from the dead?" It seems from Paul's teaching that regeneration and resurrection are inseparable, if not identical.

If the entity or individuality of man is not in some way preserved after physical or bodily dissolution, there is nothing either to sleep or wake, and any future being would be an entirely new creation, and not a resurrection. If death is a state of non-existence, then there is nothing to raise.

If my view be correct, the old body is not the subject of either the sleeping or the waking after death, even if it is before death. I think Jesus and Paul both teach that the spirit of man is the essential child of God, who is a Spirit; that it is the subject of the second birth as well as of the process of regeneration; that the Spirit of God beareth witness with our spirit that we are the children of God; that the spirit of man knoweth the things of man; and that the spirits of just men are to be perfected by having spiritual bodies at the presence of Christ. Being the offspring of God, who is a Spirit, human spirits may be regarded as spiritual in *substance* by *nature;* but they are not spiritual in *character* until the process of judgment, regeneration and resurrection is complete. When they shall be fully made alive in Christ, they will have spiritual bodies. That will be the state of immortality. Then we will all be satisfied.

—EDITOR.

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Total		$9.08
Literature sent to Mar. 15.		8.90
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—EDITOR.

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EDITOR'S APPOINTMENTS.

Mar. 17, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 23, and 24, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 31., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Apr. 1, and 3, Chicago, Ill., 6006 Green St. 7:30 p. m. Apr. 2, Chicago, Ill., 369 Cortland St. 7:30 p. m. Apr. 4, Chicago, Ill., 278 N. May St., 7:30 p. m.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus and Pilate.—Luke xxiii. 13-25.

(Lesson for Mar. 17.)

GOLDEN TEXT.—I find no fault in this man.—Luke xxiii. 4.

INTRODUCTION.—Today we continue the trial of Jesus. The lesson properly includes his trial before Pilate as given in the four gospels. See Matt. xxvii. 11-31; Mark xv. 1-20; Luke xxiii. 1-25; John xviii. 28 to xix. 16. It is well to read the whole story at one sitting.

We learn from Matthew that when Judas saw the result of Jesus' trial he repented and carried the money back to the rulers, saying: "I have sinned in that I have betrayed innocent blood. And they said: What is that to us? see thou to that." He cast down the silver in the temple, and went and hanged himself,—tradition says, in the field bought with the money. This tragedy seems to have occurred while Jesus was before Pilate.

I. JESUS BEFORE PILATE AND HEROD.—In the morning, after the informal night trial, the Sanhedrim took counsel against Jesus to put him to death, and then sent him in bonds to Pilate—the Roman governor.—Matt. xxvii. 1, 2, 11; Mark xv. 1. The accounts by Matthew and Mark are very similar. In Luke xxiii. 1-12, we learn that Jesus was charged with treason against Cesar, forbidding the Jews to pay tribute to the Romans, He Himself being King. Pilate asked him if he were the King of the Jews, and he confessed that he was. After talking with Jesus about it, Pilate reported to the Jews that he found no fault with him. This made them fierce, and they emphasized their charge, by affirming his treasonable teaching from Galilee to Jerusalem. On learning that he was a Galilean, Pilate sent him to Herod—Galilee being in his jurisdiction—he being in Jerusalem at that time. Herod was glad. For a long time he had been curious to see him, and hoped to see some miracle wrought by him! But to all Herod's questions Jesus answered nothing. The chief priests and scribes accused him vehemently. Herod and his men of war mocked him, and having arrayed him in a gorgeous robe, he sent him back to Pilate. And Pilate and Herod—who had been enemies—were in this bad work made friends.

In John we learn that when the Jewish leaders led Jesus from Caiaphas to Pilate's hall of judgment, they themselves would not enter the hall, lest they would be defiled so that they could not partake of the feast of the passover—which lasted a week. They were straining out the gnat, but perfectly willing to swallow the camel. When asked what the charge against Jesus was, they said, with a genuine hypocrisy, "If he were not a malefactor, we would not have delivered him to thee." Pilate told them to take him and judge him according to their law; and they confessed both their wicked wish and their bondage to the Romans by saying: "It is not lawful for us to put any man to death." Then followed a conversation between Jesus and Pilate, in which Jesus explained that he was not a traitor to Cesar, because his kingdom was not of this world—not of this age, not from hence—else his officers would have fought to prevent his arrest. Yet he confessed that he was a King and came to witness to the truth. Pilate asked the famous question: "What is truth?" It was this conversation that caused Pilate to bring Jesus out to the people and to say, "I find no fault in him," and to plead for his release, according to the annual custom to release a prisoner. Yet he was anxious to please the Jews, and allowed him to be scourged and mocked, and crowned with thorns. Yet, impressed with his noble bearing, when he was dressed in purple and crowned, he said: "Behold the man!" Against the pleadings of his own conscience, against the remonstrance of his noble wife (Matt. xxvii. 19) and for

fear of being reported as a traitor to Cesar, he released the robber and delivered Jesus to be crucified.

II. NEW SCENES IN PILATE'S HALL. Vs. 13-25. The lesson text in Luke relates to the second appearing of Jesus before Pilate. Herod (probably disgusted) sent him back. Pilate's attempt to escape responsibility had failed. He then summoned not only the priests and rulers, but also the people, to hear the report from Herod's court. He declared that after examination, the charge of treason he had found false, and that Herod's decision was the same. He was not deserving of the death penalty. For the second time Pilate declared Jesus innocent. Instead of having him killed, he would chastise him—as one might punish a boy to teach him to be more careful what he might say another time—and let him go. He thus proposed to carry out the custom of releasing a prisoner at the time of the passover feast. But as he was willing to punish the innocent, the leaders felt confident that he could be induced to go further. And the people, instigated by the rulers (Mark xv. 11), cried aloud: "Away with this man, and release Barabbas," — an insurrectionist and murderer. Matthew says he was a celebrated prisoner—doubtless a ring-leader in an outbreak against the Roman authority—guilty of worse than that of which they accused Jesus. No wonder Pilate knew it was for envy that Jesus was delivered to him. Again he pleaded for the release of Jesus, but a shout went up, "Crucify him, crucify him." The third time Pilate asserted his innocence, and pleaded for his release, but the demand of the people and of the priests, that he should be crucified, prevailed. (The voice of the people is not always the voice of God. Minorities are often right. But the aristocrats were the leaders in this mob.) Pilate consented, and sentenced the innocent One to be crucified. But before his final decision, and thinking to free himself from all responsibility in the matter, Pilate washed his hands in water, saying both in symbol and in words: "I am innocent of the blood of this just person, see ye to it." And they accepted the responsibility, saying: "His blood be upon us, and on our children." Matt. xxvii. 24, 25. How terribly the guilt of this matter has rested both on Pilate and the Jewish people, history attests.

If we are refusing Jesus today, are we not virtually choosing and siding with the robber?

Jesus Crucified and Buried.—Luke xxiii. 35-53.

(Lesson for Mar. 24.)

GOLDEN TEXT.—Christ died for our sins according to the Scriptures.—1. Cor. xv. 3.

INTRODUCTION.—Read the account in the four gospels. See Matt. xxvii. 26-66; Mark xv. 20-47; Luke xxiii. 26-56; John xix. 16-42. Here we have the culmination of the personal earthly life of Jesus. It has two sides—the outside, which is human and dastardly; and the inside, which makes it divine and glorious—the cross being the expression of the love of God, and the key of hope for the world. The record mainly refers to the human side: the deeper side is revealed mainly in a few hints of Jesus, and the apostolic writings.

I. ON THE WAY TO THE CROSS.—Matt. xxvii. 31, 32; Mark xv. 16-22; Luke xxiii. 26-32; John xix. 16, 17. From Castle Antonia to the probable site of Calvary is about three fourths of a mile. After Pilate sentenced Jesus, his soldiers took Jesus into the common hall, stripped him, robed him, crowned him, worshiped him in mockery of his high claim. Then they put his own robe upon him, and led him away to crucify him. He was compelled to bear his cross (John xix. 17, R. V.) according to custom, but failing, Simon of Cyrene was either made to help Jesus or to bear it for him alone. The procession was headed by a soldier

carrying a board on which was written the nature of the crime. Next came four soldiers in charge of a centurion, with the hammer and the nails, guarding Jesus. Then came the two robbers each bearing his cross, and guarded by four soldiers. Then came the multitude, followed by Mary and the other women, weeping. Jesus thought of them, and said: "Weep not for me, etc." Luke xxiii. 27-31.

II. THE CRUCIFIXION.—It was on Calvary, or Golgotha—the place of a skull. Mark xv. 25 says he was crucified at the third hour, (about nine in the morning) the hour of the morning sacrifice. He was offered a stupifying drink, but he received it not,—only tasted it. The soldiers divided his outer garments among themselves, but cast lots for his vesture. (The unrent robe may be a type of the perfect righteousness of Jesus and his church.) He was probably nailed to the cross while it lay on the ground, and it was then raised. Crucifixion was a cruel and shameful method of capital punishment—reserved by the Romans for slaves and revolutionists. It is a type of the deeper death—death to sin.—Rom. vi. 6, 7, 10, 11. This is the death that saves. The physical was the shadow. Jesus was upon the cross several hours. But he bore his cross daily long before. He said, "If any man will be my disciple, let him deny himself, and take up his cross daily and follow me." The crucifixion of Jesus between two thieves was no doubt intended as a reproach. He was "numbered with the transgressors." Both of these robbers reviled him (Matt. xxvii. 39-44; Mark xv. 32); but afterward one of them repented, and asked to be remembered at his coming, and Jesus said: "Amen; I say unto thee today, thou shalt be with me in paradise." After his resurrection, Jesus said he had not yet ascended to the Father.

III. SCENES AROUND THE CROSS.—Vs. 34-45. Jesus spoke seven times while on the cross. These seven "words" are very expressive.

First word: "Father forgive them; for they know not what they do." "Had they known, they would not have crucified the Lord of glory."—1. Cor. ii. 8. This must be equally true of all concerned. Will not Jesus' prayer be answered?—See Zech. xii. 10.

We have above referred to the jeering and insults of the crowd, and of the repentance of one of the thieves, and of Christ's promise, given under the most unpromising circumstances. That promise was his "Second word."

John alone reports the incident of Jesus' dying provision for his mother. He knew whereof he affirmed. The "third word" from the cross was: "Woman behold thy son! * * Behold thy mother!" "From that hour John took her to his own home."—See John xix. 25-27.

From noon till he died, at three, there was darkness over the land. The sun was darkened. It was not an ordinary eclipse of the sun, because the moon was at the full. This darkness was typical of the power of darkness which seemed to be prevailing.

The "fourth word:" "My God, my God, why hast thou forsaken me?" Some say, "This was a *feeling*, not a *fact*." May not the "eloi," translated "God," have referred to the angel, who came to him in the garden to strengthen him, and who now left him that he might die?

The "fifth word:" "I thirst." Said to be the most terrible of all physical pain.

IV. THE DEATH OF JESUS.—Vs. 45-49. He died at three, the hour of the evening sacrifice. The vail of the temple was rent. The dispensation of shadows ended with his death.—Eph. ii. 13-16; Col. ii. 14-17. Jerusalem was no longer the holy city. A new way was now open.—Heb. x. 19, 20. The end of all the old order of things was

indicated by the "sixth word:" "It is finished."

Jesus' seventh and last "word" was like a shout of triumph: "Father, into thy hands I commend my spirit." Having said this, "He gave up the ghost"—*spirit*.

When the centurion saw the darkness and the earthquake, he was deeply impressed and said: "Certainly this was a righteous man." And the multitudes smote their breasts. They felt a sense of the terrible wrong.

Joseph of Arimathea, a councillor—a member of the Sanhedrim—a good man, who had not consented to the terrible deed, went to Pilate and asked for the body of Jesus. He took the unbroken, but pierced and dead body, and wrapped it in linen cloth, with spices (John xix. 39) and laid it in his own new sepulcher, in a garden near by, and rolled a stone against the door. The women saw where he was laid, and went to prepare spices for further embalming, and rested over the sabbath according to the commandment. He had been "numbered with the transgressors," and now he "made his grave with the rich"—fulfilling prophecy. At the request of the priests the stone was sealed, and the sepulcher guarded by Roman soldiers. The leaders were determined to prevent the disciples from perpetrating a fraud.

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ONLY A SNOWFLAKE.

I TURNED away both sad and dreary,
Turned in my sorrow and my care,
Away from the altar of devotion,
Turned away from my worn-out prayer.
There seemed no answer ever coming,
My life went on in the same old strain,
A living sacrificial sorrow,
Held in its iron bonds of pain.

I glanced at the winter morn without,
The snow-clad fields and shrubberies brown,
When my eye caught something gleaming white,
A tiny snowflake had settled down.
It glistened and shone, its six points telling
An eloquent story to my soul.
The seventh, the center, so clearly speaking,
Of patience, to struggle to the goal.

'Tis the center that holds me! is it duty?
I cry with a bitter feeling of care.
But the six points always leading outward,
Answer my long-continued prayer.
'Tis vain to struggle if God wills it,
If he wills he can answer, today.
Reach out from the center, onward, upward.
Surroundings are but brittle clay.

ERMINA C. STRAY.

WHEN TROUBLE COMES.

WHEN trouble comes, don't let despair
Add to the burden you must bear,
But keep up heart, and smiling, say:
"The darkest cloud must pass away."

Don't sit and brood o'er things gone wrong.
But sing a helpful little song,
Or whistle something light and gay,
And scatter half your care away.

The man who sings when trouble's here,
From trouble has not much to fear,
Since it will never tarry long
When stout heart meets it with a song.

Then don't forget, when things go wrong.
To try the magic of a song:
For cheerful heart and smiling face
Bring sunshine to the shadiest place.

—*Selected.*

☞ FRIENDS of the Larger Hope in or near LosAngeles, Cal. are cordially invited to attend meetings each Sunday at 226 South Broadway, at 11:00 a. m. and 2:00 p. m.

REMINISCENSES.

It is altogether likely that if we were standing upon the gently sloping bank of a noble river,—our feet surrounded by the green grass and wild flowers, "so thickly growing around us," watching the waters steadily flowing toward the great ocean beyond, the little ripples playing hide and seek in the sunshine, washing the shore in playful mood,—we should think there was naught but plain sailing for the Barque we might see floating upon its surface —its white canvas all spread to catch the breeze, looking like some giant bird with spreading pinions.

Were we to walk some distance along the shore,—through the lights and shadows of the pleasant groves of Oak or Maple, the air filled with the song of birds and the hum of insect life,—we perhaps would soon arrive at a bend in the river, beyoud which opens to view a beautiful bay, the grandeur of its outlines enhanced by thickly growing shrubs verdure, and massive trees of the forest bordering upon the shore. A mystic dreaminess pervades the atmosphere, and the shadows that appear to dip deep down into the waters, like the etherial silver lining of a cloud, only increase the pleasures of the scene.

As we watch with intense interest the surface of the water, we discover various eddies, and evidences of shoals, and rocks partly hidden by aquatic plants. The bloom of many water lilies is floating idly upon the surface. Their purity of form and color appears so at variance, and in such bold contrast, with the surroundings, that one is led to think of a pure human being living amid scenes of vice, rioting and degradation,—a thing of not infrequent occurrence.

In nature all things are planted wisely and well. The purifying influence of these plants in such places is one of the munificent gifts of our Father. So is also the tiny spark of a pure being living among the scenes of revelry, "like a solitary star in a leaden sky." Such a life and example have their effect in neutralizing the miasmi of sin and wickedness. The purity of such bloom and of such lives, we are led to understand, outshines all the pomp and show even of Solomon in all his glory. But beneath the surface, in the shadows of the rank growing herbage, we learn that dangers exist, yawning pits, in which are hidden monsters of the deep, and we naturally shrink away in terror.

How closely do these thoughts present to us the course of our lives, and as we look back at the happy days of childhood, we realize how we were guarded from the dangers, seen and unseen, by which we were surrounded. The ever-watchful eyes of a loving mother were looked into by us as a beacon light. And how we watched their light and shadows, as a mariner watches the polar star and his compass for guidance, and thus keeps on his course, clearing the rocks and quicksands, toward the haven he seeks. So we were guided by the talismanic eye and kept from much that would have marred the budding life and character.

There are but few of us that have not,—as the years have rolled along, leaving marks in their rapid flight of the frosts of many winters upon our heads, and the erosions of time upon our brows,—waded through deep sorrows. And as we look back to early life we vividly remember the times of subdued conversation, and seeing the emblems of sorrow and death hanging upon the door. The stillness of the grave pervaded the home, and the weird shadows of the rooms, with the windows all shaded, had an awe-inspiring effect upon our minds. In a quiet room lay the body of a wearied mother, whose voice we should no longer hear, and the hands that had served us with sweet affection, were motionless in death. The light of home had go ne

out, and the tenderest tie of nature had been severed. It seemed as though our life was a complete blank. But we believed that she whom we loved beyond measure had gone to dwell with Him whom she had loved and served through life; and she had left us a noble example of faith and hope, and one beautiful sentence as a souvenir of her love and her hopeful Christian career:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. xii. 1.

The succeeding verses of this chapter are full of counsel and warning, standing as a beacon light to the generations of mankind as the centuries follow each other into eternity. And now, as we are starting upon another century, with all its accumulated means of grace, opportunities of gaining wisdom and knowledge, of usefulness, of philanthropy, and, above all, of exercising the spirit of charity, or love,—love that suffereth long, and is kind, that is not puffed up,—shall we not endeavor to improve ourselves in these benign, fruit-bearing qualities, and exhibit the Christlike life and modest purity he lived and acted?

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EXTRACTS FROM LETTERS.

Not Too Old To Learn.

INCLOSED find two dollars for HOPE. It is my teacher, and is highly appreciated. It is to me, "Meat in due season."

I make it a practice to read everything I can get concerning Bible truth, that I may be better able to judge what is truth. I feel that we are never too old to learn, but I find nothing that comes to my judgment that seems more like truth than the Larger Hope.

I have just finished reading the *Watch Tower*, and cannot indorse the second death from that standpoint. Would be very pleased to have your idea on the subject if convenient for you to give it. Yours in Christ,

LEXINGTON, MICH. W. E.

[I would call special attention to Bro. Goldie's article, in last paper, on the "Second Death." I believe that the second death is the destruction of death and the state of death (called hell) in God's lake of fire. No more dying! No more death! No more curse! A clean, living and loving universe.—EDITOR.

Afraid to Believe It.

As I am writing for Grandma G. I will also send my dollar for the HOPE another year. We are still anxious for its coming. It is about all the spiritual food we have outside of the Bible. Grandma and I have a feast of good things every time it comes. It seems to me that the teaching is too good to be generally believed: at least the people are afraid to believe it. I hope to see the time when I can hear it preached in its fullness. I am so glad that I ever met Grandma, for it was through her that I learned the power of God to save the world. May God bless you in all you do to convince the world of his love. Grandma says: "Tell him I cannot see to read much, but I wish to have my senses exercised to discern between good and evil."

Three dollars of the inclosed is for

Frank, Grandma and myself for the HOPE. She also wants the Bound Volume for 1900. The balance she wants you to use where it is most needed. [It goes into the Mission Fund.—ED.] I have several questions that I would ask if I could see you, but the HOPE is so full of good things that I do not want to crowd them out. Yours in Christian love, L. S. G. and M. E. F.

MOSCOW, IDAHO.

A Glorious Dawn.

I AM glad the dear Lord ever opened my eyes so that I can see where we are on the stream of time, and that we are in the dawn of the morning; and in fact we can see the Sun of Righteousness shining as we are passing out of one age into another. It is a glorious dawn for the elect—for those who have on the wedding garment. With the eye of faith I can see my blessed Lord, and hear his stately steppings. I praise him for his goodness and his tender care.

I was glad to hear again from Bro. Chase, through the HOPE, and that God is so abundantly blessing his labors.

LOS ANGELES, CAL. L. J. W.

As In the Days of Noah.

A BROTHER, in renewing his subscription, says: "I was interested in reading your article on "The Four Kingdoms," but I cannot understand how it harmonizes with Matt. xxiv. 37: "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." There was a complete destruction of all but the seed—eight souls—carried over. In the transition from kingdom to kingdom, all was in the flesh state; that seems clear; but the transition when Christ comes the second time is from the natural to the spiritual. Is Christ's kingdom to be set up on the earth, and people to be in the flesh at the same time? It does not seem clear to me."

Let it be clearly seen that just as certainly as each of the four succeeding kingdoms existed in the days of its predecessor and conquered its way to supreme power, so of the fifth it is said: "*In the days* of these kings [the ten of divided Rome] shall the God of heaven set up a kingdom * * and it [the new kingdom] shall break in pieces and consume all these kingdoms, etc."—Dan. ii. 44. It seems evident that the transition is gradual in all the cases mentioned. The difficulty seems to be in attempting to harmonize this truth with the traditional idea of a universal destruction of all but the saints, at the Lord's coming. All truth is harmonious.

Let us take a careful look at Matt. xxiv. 37: "As the days of Noah were, so shall the coming [*parousia*—presence] of the Son of man be." The brother more nearly quoted Luke xvii. 26: "As it was in the days of Noah, so shall it be in the days of the Son of man." These passages are often used as if they said: "As when the flood came it destroyed all but eight souls, so all shall be destroyed at Christ's second coming except the saints." But it does not say so at all. The comparison is not between the flood and the Lord's coming as a means of destruction, but between the condition of the people in the two periods called "the days of Noah," and "the days of the Son of man." Matthew uses the word "presence" instead of the phrase "in the days of the Son of man." In verse 38 he explains "the days of Noah" as being "the days that were *before* the flood." So we might read it: "As it was in the days before the flood [the days of Noah], so shall it be in the days when the Son of man shall be present in his days." And the point is that in both cases the people went right on in their usual avocations "and knew not." If the people all *knew* when the Son of man came, they could not be "in his days" and *not* know it. In other words,

his day could not come on them "as a thief," or "unaware."

If our view is correct, that we are already "in the days of the Son of man," the words of Jesus are being fulfilled, that the people are "eating, drinking, marrying, etc," and know not where they are, nor what is coming—good or bad. "As the *days* of Noah were [the days *before* the flood] so shall the *presence* of the Son of man be." And it gives an occasion for the scoffers to say, "Where is the promise [or evidence] of his presence? for all things continue as they were." How could such things be said if all knew when he came? To those in the light of the prophetic word, the things transpiring appear good evidence of the dawn of the Lord's great day.

While those who are ready for the change to immortality shall be in the heavenly phase of the kingdom with Christ, still the nation of Israel restored, and other nations, will yet be in the flesh. The kingdoms of this world are to be ruled by the kingdom of God, and therefore the heavenly and the earthly must exist at the same time. See Isaiah lxv. 21-23: They shall plant, build, eat, long enjoy, not labor in vain, nor bring forth for trouble, being "the seed of the blessed of the Lord, and their offspring with them." This refers to mortals, not the immortals with Christ.

—EDITOR.

PEOPLE WHO HELP THE PRAYER MEETING.

THE busy business man who regularly attends it: the people, young and old, who sit in the front seats: the gray haired old saint who comes with a smiling face, and always has something new to say of the love of Christ: the timid people who can quote a passage of Scripture or utter a very brief testimony, but whose lives show that they really love Christ: the young people who testify promptly, utter short prayers, and sing sweetly; the jolly soul who cannot speak or pray or sing without increasing the sunshine, and who is not afraid to make his hearers laugh once in awhile; the social people who welcome strangers, and do not hurry away when the meeting is closed; the long-winded bores, when they keep their mouths shut; and fault-finders, when they stay away.—*Selected.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 19., No. 7. ALMONT, MICH., APRIL 1, 1901. $1.00 a year.

THE FIFTH KINGDOM.

A BROTHER (I. K. F.) in renewing his subscription for the HOPE for himself and another (H. W.) writes as follows:

I am interested in THE WORLD'S HOPE, but I see some Bible truths that you do not see. Referring to your articles published in December last, in your discussion of the four universal kingdoms, I wish to call your attention to one verse of Scripture—Dan. ii. 44—especially to its proper translation. I refer to the words "never" and "forever."

I have never known an editor, or writer on Bible subjects, who did not think this fifth kingdom of Daniel is Christ's kingdom; but this cannot be, for His kingdom; is to be without end.—See Luke i. 33, and other Scriptures. The fifth kingdom cannot be Christ's kingdom, because there will be corruptions and war in it at its close, after the thousand years have been fulfilled.

"And when the thousand years may be finished, the adversary shall be loosed out of his prison, and he shall go forth to lead the nations astray, that are in the four corners of the earth, Gog and Magog, to gather them together to war, of whom the number is as the sand of the sea."—Rev. xx. 7, 8. "And if anyone was not found written in the scroll of life, he was cast into the lake of fire."—Ver. 15.

It is after the fifth kingdom of Daniel, and after the thousand years of its reign, that the *earthly* phase of Christ's kingdom begins, when the new heavens and new earth of Rev. xxi. is set up. There is *no* corruption in the new heavens and new earth—new ruling authority the heavens, new condition of the people the earth. All corruption then is "*without.*"—See Rev. xxi. 8 and xxii. 15.

Dr. Robert Young's translation of Daniel ii. 44 is as follows:

"And in the days of these kings, raise up doth the God of the heavens a kingdom that is not destroyed to the *age*, and its kingdom to another people is not left: it beateth small and endeth all these kingdoms, and it standeth to the *age*."

My understanding of the fifth

kingdom of Daniel is this, that it is the kingdom under which all Israel is to be tested and tried—both houses of Israel on the natural plane—God's ancient people:—because this will be God's judgment day of 1000 years; for I understand that *all* Israel has never been properly judged yet. They were judged under the angels, and in their ignorance before, and when under *God's* judgment they will learn righteousness. I understand the rulers in this fifth kingdom will be men—Israelites; but God, through Christ, will rule over this kingdom—not directly, as we would say, but, rather, indirectly. Satan is to be sealed up during the reign of this kingdom; and it seems to be the test of the last phase of *man's* government — especially the descendants of God's ancient people Israel—without the evil influence of Satan. And it seems man will fail, as he always does, to govern himhimself or others, for there are corruption and war at the *end* of this kingdom.

"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all,"—all the readers of the HOPE.

This letter was evidently intended for publication, and calls for a reply. I am glad to know that many of the HOPE readers think for themselves, even if they do not always agree with me. If we cannot see alike we can "agree to disagree." It appears that Bro. F. has done some original thinking, as all other writers whom he has known "think this fifth kingdom of Daniel is Christ's kingdom." His reasons for thinking this cannot be so, are (1) that Christ's kingdom is not to end, but that the fifth kingdom (he thinks) is only to last an *age*—the 1000 years, and (2) that corruption and war will still exist during the 1000 years, which he thinks cannot be during Christ's reign.

I am somewhat at a loss to understand the brother's position, or wherein he differs from the editors and writers which he mentions; for in the paragraph preceding the benediction, he says he understands that "in this fifth kingdom * * God, *through Christ*, will rule." This is exactly what I have long believed and taught. In several writings during the years of my editorial work—notably in the PERFECT DAY (Page 23)—I have expressed the conviction that Christ's reign (with his saints) will have two distinct phases: 1. The conquering reign, foreshadowed by the reign of David, a man of war; and 2. The reign of peace, like Solomon's on the same throne. Of course, the conquering reign must end, or there could be no reign of peace; and it seems to be at the end of the 1000 years, including its "little season," that Christ, having put down all his enemies and swallowed up death in victory, is said to deliver up the kingdom (present his conquered world) to the Father; but the reign of peace is said to have "no end." But it seems clear that it is the same kingdom—both in type and antitype—that conquers and gives a peaceful reign. Solomon sat on the same throne as David. It is called "the throne of the Lord."—1. Chron. xxix. 23. That seems to have been a type or foregleam of

the fifth kingdom of Daniel ii. 44.

It is not clear that this "fifth kingdom cannot be Christ's king-kingdom, because there will be corruptions and war in it,"—that is, on the earth during its reign. It is his work as King to "put down all rule and authority and power. For he must reign [as a Conqueror] till he hath put all enemies under his feet."—1. Cor. xv. 24, 25. Such a conquering reign would not be necessary if all "corruption and war" were done away beforehand. And does not Rev. xx. 4 plainly say that Christ and the victors shall reign during the 1000 years?

I would have endorsed our brother's fourth paragraph if he had said: It is after the *conquering phase* of the fifth kingdom—that is, after the millennial reign—that the *peaceful and endless* earthly phase of Christ's kingdom begins. We agree that there will be no corruption in the perfected new earth. That will be the perfect day. I confess to being puzzled by the brother's statement: "All corruption *then* is *without*." He refers to Rev. xxi. 8 and xxii. 15. But these clearly refer to the still imperfect conditions, while Christ is conquering his enemies in the lake of fire. When *all* things shall be made new, there will be no "without." To those "without," the city gates are open for them to come in. When all shall have come in, then Rev. xxi. 4 shall be fulfilled;—no more tears, nor pain, nor death—the former things having passed away!

Dr. Young's translation of Dan. ii. 44 does not (to me) indicate an end to the fifth kingdom. Does not Bro. F. know that the duration indicated by the word translated "forever," or "to the age," depends entirely upon the nature of that to which it is applied? The same word is applied to the lifetime of a slave and to the duration of God. But when the thing said to last "forever" is contrasted with a thing that is said to end, should we not regard the "forever," or "to the age," as endless? Thus, when Dan. ix. 24 says the Lord will "make an end of sins," and "bring in everlasting righteousness," (Dr. Young renders *olam*, *age*-lasting) are we to think that righteousness is only to last a thousand years, or to come to an end? Sin is to end, but righteousness will never end!

If the fifth kingdom is only to last 1000 years, it will not have the durability of the fourth kingdom. It has lasted, since it came into supreme power, nearly 2000 years. But it appears evident that Daniel emphasized the superiority and durability of the fifth kingdom above all that preceded it. The kings of earth being mortal and mutable, their kingdoms often are "left to other people." But as Christ and the saints are to be immortal, their rule will not be superseded; "the kingdom shall *not* be left to other people." Its *age* is the *age* of God, and therefore it is a good English translation when the authorized version says it "shall *never* be destroyed." In its first stage it will conquer a peace, and then the reign of peace and righteousness will have "no end."

I agree with the brother's statement in his closing paragraph, that under the fifth kingdom (during the millennium) all Israel (both the

quick and the dead) will be judged and will learn righteousness. And I do not question the statement that in the earthly phase of that reign mortal men may be rulers or judges. But my faith that the immortal Christ-Body shall reign "over all," and that they shall not fail nor be discouraged until judgment shall be unto victory, is not weakened by this fresh consideration of the subject.

Though the reign of the fifth kingdom, and the breaking of the old order of things, may be already beginning, it should be remembered that the "new heavens" (the new ruling power) must *make* the earth new, and that it will take Christ at least the 1000 years and the "little season" at the end thereof, to subdue all his enemies, and put an end to war and its causes. Selfishness, strife, jealousy, competition and monopoly must cease. These are the very essence of war. When the Spirit of Christ shall have taken possession of the hearts of all, then God's will shall be done in the earth. That will be a new earth indeed. That will be the realization of the angelic announcement of "Peace on earth, goodwill toward men." That will be the perfect day.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

"IT SEEMS TOO BAD."

I WRITE in regard to the paper which you send to Mrs. Stiles. Will you please discontinue them? She has no one to read them to her, as they contain so much error that I do not wish to read them, neither does my wife. It seems too bad that a man of your capability should be helping on Satan's kingdom in the disseminating of error and backing it up by perverting the blessed word of God. I refer to the articles, "The Resurrection," "Judas" and others—in, I think, January and February numbers. How can any man who has God's dear word before him, aid in promoting such a doctrine as the final salvation of all, irrespective of their manner of living here? Especially in view of such passages as Matt. xxv. 46. "Eternal punishment," "Eternal life." If the one is not eternal, then the other cannot be. I only wish it were so. It makes my heart sad to see so many who are in danger of committing eternal sin. If a man loves sin and prefers it to righteousness, the dear Lord will not send him to heaven against his inclinations. What a travesty on justice, after Jesus having come into this world and undergoing what he did, living so many years with sinful humanity, doing everything possible to save them, enduring Gethsemane, Calvary, the veiling for a time of the Father's face, thereby making it possible for lost man to be saved—while we like the Jews of old cry, "Away with him, away with him." What an injustice to those who are striving to be faithful, "if the righteous scarcely be saved." Yours respectfully,

* * *

REMARKS.—What I think is "too bad," is that our aged sister, (an old time personal friend of mine) who loves the truth concerning the larger hope, but is now blind, is dependent on such people to read to her, and that the man, apparently without her request or consent, orders her paper stopped. If he were a little larger-hearted, he would see that the aged woman's faith and rights and feelings were respected, regardless of what he thinks of the teaching of the HOPE. If the Lord is not more merciful than he thinks, or than he is to this aged and dependent woman, he will never see the inside of heaven. None of us will ever be fit for God's presence and glory until we get rid of all our narrowness, selfishness and meanness.

From this letter it is evident that its writer has never read much of the HOPE to this blind sister. At least, all who understand our teaching must be impressed with the fact that *he* does not understand it; and therefore is not competent to criticise it. The wonder to us is how "any man who has God's dear word before him," can help believing in the final salvation of all, in view of all that Christ has done and suffered for them. How can any intelligent man believe in endless sin, when the Word declares that Christ's mission is to "make an *end* of sin, and bring in everlasting righteousness?"—Dan. ix. 24. Had this man read the HOPE intelligently he might have learned that the duration expressed by the Greek word *aionios* (rendered "eternal") depends entirely on the nature of that to which it is applied:—that the same word is sometimes applied to the short lifetime of a slave, to the length of a dispensation, to the limited period of the punishment of sin, and also to the life of immortals—God, Christ and the saints. And he ought to know that the Bible never speaks of immortal sinners. Had he read the Bible more carefully, he might have learned that the Sodomites, who are spoken of as "suffering the vengeance of eternal [*aionion*] fire," are to be restored and given to Israel for a daughter by the new covenant.—Ezek. xvi. 44–63. Does he really think, if this "eternal fire" on the Sodomites will end, that the eternity of God and the redeemed must end?

Is it not strange that this man, like so many other professors, virtually assumes that his heart is larger than the plan of the God of infinite love, by saying of the final salvation of all: "I only wish it were so?" I am glad to learn that his heart is better than his creed.

When did he ever read in the HOPE that the dear Lord will take a man who "loves sin and prefers it to righteousness," and "send him to heaven against his inclinations?" Does he not know that salvation means to be saved from the love of sin to the love of God and holiness? And may it not be said with equal truth that a full salvation removes all self-love and self-righteousness, and fills the heart with unchangeable love to God and all mankind? Such love could never be satisfied while even one dear soul is lost. Undying love is the basis of boundless hope.

I would like to ask this brother

if there was not a time in his life when he loved sin and preferred it to righteousness. I am assuming, of course, that that time is passed; that he has turned to the Lord, and has learned to love righteousness and hate iniquity. If so, does he take the credit to himself? or will he admit that the Lord quickened him by his Spirit? Will he not say: "By the grace of God I am what I am?" Does he think the Lord succeeded in drawing and quickening him because he was not so bad as other sinners? Would not this virtually be taking a part of the credit of his salvation to himself? Does he not know that the Lord arrested the chief of sinners, and started him on the new way, though, instead of seeking salvation, he was filled with the spirit of vengeance against the friends of Jesus? Will he dare to limit the quickening, drawing, converting power of the Lord, and say that he is not able to do what he started out to do,—to seek and to save the lost,—to reconcile all things unto himself?

I cannot help thinking that to believe that Christ will fail in securing unto himself the full fruitage of his all-atoning sacrifice; that he shall not see of the travail of his soul; that the arch-enemy will hold some (perhaps the majority) of mankind in his power, and away from God, through endless ages; is in a very important sense to crucify the Son of God, and put him to an open shame. Of course, it is done because of darkness and unbelief.

Could the brother see even a glimpse of God's plan of the ages, and learn the truth that those who are called out and trained for glory in this life, are to be kings and priests unto God, and to be coworkers with Christ in the future blessing of the nations, he would never —no never—write again the words: "What an injustice to those who are striving to be faithful!" The most glorious part of the hope of the faithful is that they shall be made rulers over many things; that they shall be crowned kings—a royal priesthood; that they shall sit with Christ in his throne, have power over the nations, and as the chosen seed of Abraham, bless all the nations of the earth.

Should the brother ever see this grand truth he will be very sorry he ever deprived the poor, blind sister of the privilege of hearing read the things which she has often told me were her greatest comfort.

—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Resurrection of Jesus.—Luke xxiv. 1-12.

(Lesson for Apr. 7.)

GOLDEN TEXT.—Now is Christ risen from the dead.—1. Cor. xv. 20.

INTRODUCTION.—This lesson is for Easter Sunday—resurrection day. It is said that before the coming of Christ, Easter was observed by certain heathen peoples as a Spring Festival in honor of the Goddess Ostara, or Eastre, the personification of the morning and of the opening year. For it the "Church Fathers" substituted the "Christian Festival." The old-time people used eggs as symbolical of the reviving of nature in the Spring; and from the Christian point of view, they have been used as emblematic of the resurrection. In the early centuries of the Christian era there were differences of opinion concerning the right time for the observance of Easter; but it was settled by the Council of Nice in A. D. 325, and "authoritatively declared for the whole Church to be the first Sunday after the full moon which occurs on or next after March 21; and if the full moon happen on a Sunday, Easter is to be the Sunday following." This accounts for the variation in the time of Easter Sunday in different years.

Some of those who do not recognize the authority of the Church Fathers or the Council of Nice do not observe Easter or any other Church Festival. Others, tho not recognizing such authority, believe in the utility of such observance, and remember that the resurrection of Christ is our common heritage. If the observance leads people to think more of the living Christ, it is well. But those who live near to the heart of Christ, need not, for themselves, the external reminder; yet they may take a part for the benefit of others.

When Jesus died, the vail of the temple was rent; Jerusalem and the temple were no longer holy; the Centurion, hearing Him commend His spirit to the Father, and seeing the supernal darkness, and feeling the trembling of the earth, said: "Truly this man was the Son of God." With his death, the lingering hope of the disciples died also. What a woeful disappointment they suffered! What remained but to give Him a decent burial, and ——— return to their old work? In our last lesson we saw that Joseph—a secret disciple—one of the Jewish Sanhedrim—boldly went to Pilate, secured the dead body and laid it in his own new tomb nearby. This was done hastily because it was the preparation day, and the sabbath was near; it being the intention to embalm him properly when the rest day was past. At the request of the priests, the sepulchre was securely sealed and guarded. Never had evil a more apparent triumph, and they were determined not to allow the disciples to perpetrate a fraud.

I. THE TIME IN THE TOMB.—On this there is some difference of opinion. If the record were as plain as some think, perhaps the differences would not exist. The most common view is that Jesus was crucified Friday morning, died and was buried in the afternoon, and rose early Sunday morning—being in the tomb one whole day, a small part of two other days, and two nights. Others think he was crucified on Thursday, and rose Sunday morning,—to prove which volumes have been written. Still others think he was crucified Wednesday, was placed in the tomb just before sunset, and after remaining there exactly "three days and three nights,"—or seventy-two-hours,—was raised "in the end of the sabbath"—the seventh day of the week. The effort on the part of the advocates of both Wednesday and Thursday crucifixion is to harmonize the facts with the statement in Matthew xii. 40. It says, "three days and three nights." Matthew xvi. 21 asys, "be killed, and be raised again the third

(*Continued on page 105.*)

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EDITOR'S APPOINTMENTS.

Apr. 1, and 3, Chicago, Ill., 6006 Green St. 7:30 p. m. Apr. 2, Chicago, Ill., 369 Cortland St. 7:30 p. m. Apr. 4, Chicago, Ill., 278 N. May St., 7:30 p. m.

Apr. 7. Open for special arrangements.

Apr. 14, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Apr. 20, and 21, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Apr. 28., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 103.*)

day." See also xvii. 23; xx. 19. This difference in statement is explained by believers in Friday crucifixion by saying that in the Old Testament, in the Talmud, in Josephus, and in the Assyrian tablets, a part of a day is counted a day, and a part of a year is counted a year. We who have studied Bible Chronology know that this is true of years in the Old Testament. It is not easy to see how the time could be exactly three full days and nights, and have the resurrection occur "in the third day,"—which is the common expression of Bible writers. Paul says he rose "the third day."—1. Cor. xv. 4. Jesus often said he would rise "the third day," and after he had risen, the disciples on the way to Emmaus said: "Today [Sunday] is the third day."—Luke xxiv. 21.

Matthew xxviii. 1 says the two Marys came to the sepulchre "In the end of the sabbath," and Jesus had already risen. But the "Diaglott" and "Living Oracles" say "the sabbath was past." The first day does not dawn Saturday night. Mark xvi. 1. says "the sabbath was past" when the women came; but these Scriptures do not say when he rose. Mark xvi. 9 seems to teach that he rose early the first day of the week; and this agrees with Luke that that first day was "the third day" of Jesus' promise.

There are hints that "the third day" rising was gospel, by foreshadowing the great day of the perfection of Jesus' body—the church—and the restoration of Israel. Luke xiii 32 says: "I do cures today and tomorrow, and *the third day* I shall be perfected." Does not this refer to the millennium as the great "third day," in the early morning of which the Christ-Body is perfected? The restoration of Israel is due at the same "third day." Speaking of this, Hosea vi. 2 says: "After *two* days will he revive us; in the *third* day he will raise us up, etc."

All readers will decide for themselves, but to me the weight of evidence favors the view that Jesus reckoned the time from the death of the passover on Thursday, (tho he was crucified and buried Friday) and that he was raised early Sunday morning. He rested in the tomb during the last legal sabbath of the dispensation of death, and by his rising introduced the higher dispensation of life.

II. GUARDS AGAINST MISTAKE OR FRAUD.—Christianity required that Jesus should be dead and actually raised. The soldiers pierced his side, and the flow of blood and water was proof that he was dead. The Centurion, accustomed to such executions, was convinced that he was dead, and so reported to Pilate. The tomb was new—had never been used before—so there could be no doubt as to the identity of the body. The sealing of the stone and the guard prevented fraud on the part of the disciples. Indeed, his friends forgot the promise of the rising again, were not expecting it, and were preparing to embalm the body. They were hard to convince that he was alive; and yet afterward were willing to die for their faith in that truth. The story that the disciples stole the body was a lie on the face of it, invented and paid for by the Jewish rulers to account for the mysterious fact. Christianity is based on the truth that Jesus lives.

III. THE RESURRECTION OF JESUS. How easily all the obstacles were removed. There was an earthquake, an angel's visit, an open sepulchre, and a supreme act of divine power. The body was preserved from corruption and lived again—and there was an empty tomb. The same body was necessary for evidence to the witnesses. He showed that he had flesh and bones, and called attention to the spear-mark and the print of the nails. He ate natural food. In being preserved from corruption and rising with the same body, Je-

sus was not our pattern, but an exception. Paul shows that we are not to have the same body.—1. Cor. xv. 35–44. We are to be changed and made like his *glorious* body, attained by ascension.—See the Transfiguration, his appearing to Paul on the way to Damascus, and Rev. i. 13–16.

Jesus shewed his resurrection by "many infallible proofs."—Acts i. 3. It is thought he appeared ten or eleven times during the forty days. The following appears to be the order: 1. To Mary Magdalene, Sunday morning near the sepulchre.—Mark xvi. 9; John xx. 11-18. 2. Same morning, to the women returning from the sepulchre.—Matt. xxviii. 9, 10. 3. Same day, to Simon alone.—Luke xxiv. 34; 1. Cor. xv. 5. 4. Sunday afternoon to the two disciples on the way to Emmaus.—Luke xxiv. 13-31. 5. Sunday evening, to the apostles, excepting Thomas.—John xx. 19-25. 6. Next Sunday evening, to the apostles, Thomas being present.—John xx. 26-29. 7. Later, to seven disciples fishing.—John xxi. 1-13. 8. Soon after, to the eleven, on a mountain in Galilee. Matt. xxviii. 16-18. 9. Perhaps the same place and time, to about five hundred at once.—1. Cor. xv. 6. 10. To James alone.—1. Cor. xv. 7. 11. To all the apostles, on the Mount of Olives, just before the ascension.—Luke xxiv. 50; Acts i. 4-8.

Jesus gave all the proofs needed, and his disciples were convinced, and were willing to live or die for the truth. And they were able, by miracles, (which would not have been possible had not Jesus been alive to fulfil his promise), to convince multitudes of the truth of his resurrection. The new truth transformed the apostles, giving them a higher conception of God's kingdom and plan. The observance of the first day of the week from that day till now is a witness to the early faith in the resurrection. The existence of the Christian Church and the progress of the world under Christian influence prove the resurrection of Jesus. The resurrection was the climax of His wonderful career, and is the key of hope for mankind.

Why Jesus did not remain continually in sight during the forty days may be seen in 1. Pet. iii. 18 to iv. 6. He had invisible gospel work, as well as the visible.

IV. THE FIRST EASTER MORNING.—Vs. 1-12. This is our lesson text. It was Sunday morning early. The women came to embalm the body. They had prepared the spices and ointments Friday, "and rested the sabbath day according to the [fourth] commandment."—Luke xxiii. 54-56. Several are named.—Ver. 10. As they were coming they said, "Who shall roll us away the stone?"—Mark. But they were surprised to find it rolled away. An angel had done it, and he sat upon the stone.—Matt. He frightened the soldiers so that they became as dead men. The angel announced his resurrection and invited them in to see where he had lain.—Matt. They found not the body, and, were perplexed. Then the angels said to them: "Why seek ye the living among the dead? He is not here, but is risen." No wonder the women were afraid; but what a mingling of joyous hope must have come to their hearts! The angels reminded them of Jesus' own words concerning his death and resurrection. Then they went to carry the good tidings to the eleven and all the rest. But their words seemed like idle tales. It was hard to believe the truth. It was so new, so awful. On hearing it, Peter (and John with him—John xx. 2-10) ran to the sepulchre, saw, and departed wondering. But John believed.

It is difficult to trace the exact order of events, and the above may not be correct. Read the four accounts and try for yourselves.

There is no truth of history more

clearly proved than the resurrection of Jesus. It is the greatest evidence of the divinity of Christ and his religion. It did not *make* him the Son of God, as some claim, but it was a powerful declaration of that truth.—Rom. i. 4. God sent his Son into the world to bear the world's sin, and to condemn it by his sacrifice. He died to that sin.—Rom. vi. 10. In his death, therefore, the world was justified—reconciled to God. Rom. v. 10. He was delivered for [on account of] our offences, and was raised for [on account of] our justification." Being justified by his death to sin, the resurrection was the result and proof of it. The resurrection is the best ground for faith in the efficacy of his death. "Therefore being justified [by his all-atoning sacrifice], by faith we have peace with God, etc."—Rom. iv. 25-v. 1. The enmity (sin) was destroyed by the cross, and therefore he rose a Victor, and came and preached peace to all. Eph. ii. 14-17. Believing does not make it true, but we believe it because it *is* true, and this gospel believed is God's power to save.—Rom. i. 16. We love God because he loved us first; and love makes obedience easy. The Easter Gospel is a joyous message of God's all-sufficient grace and the victory of life over death. The destruction of death means life for all.

Jesus Appears to Mary.—John xx. 11-18.

(Lesson for Apr. 14.)

GOLDEN TEXT.—Behold, I am alive for evermore.—Rev. i. 18.

INTRODUCTION.—This lesson is intended to include the appearances to Mary and the other women. From the record in John xx. it appears that Mary Magdalene was twice at the sepulchre on that first day morning. "The other Mary" was probably with her at the "early" visit.—Comp. Matt. xxviii. 1 and John xx. 1. And she hastened to Peter and John, saying: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him. They both ran to the sepulchre and verified the woman's report, and then returned to their own home,—apparently without light or hope.—Vs. 2-10. From what fellows, in our present lesson it appears that Mary in her grief returned to the tomb, saw the two angels, and turning from them, saw Jesus himself, who made himself known to her.

I. MARY MAGDALENE.—She was not the "woman who was a sinner," who anointed Jesus' feet in the Pharisee's house, (Luke vii. 36-50); nor was she the sister of Martha. The word Magdalene has no reference to her character; it simply indicates that she was a resident of Magdala. When she first met Jesus she was the subject of a most terrible affliction. She was a demoniac—possessed of seven demons.—Luke viii. 2. It seems to have been like the worst form of insanity; and Jesus healed her. She from that time became his devoted follower. She was apparently in good financial circumstances, and was one of those who ministered to Jesus' wants. She was one of those who were last at the cross, and, with the prepared spices and ointments, first at the open sepulchre.

The change Jesus wrought in this woman is typical of his work in the individual and in the world of mankind. It is expressed in John xii. 31, 32: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth [earthly condition], will draw all unto me."

II. MARY AND THE ANGELS IN THE TOMB.—Vs. 11-13. The different accounts may be harmonized by the fact that the women did not all stay at one place, nor did the apostles. The women were more eager than the men in the matter, and had agreed to meet early in the morning to embalm the body of Jesus. They came early from different parts of the city, some "while it was

yet dark," (John xx. 1), and others, at sunrise.—Mark xvi. 2. Mary Magdalene, being among the first, finding the tomb empty, went and told Peter and John, who ran to the sepulchre, reaching it after the other women had left. Then Mary Magdalene came back after Peter and John had gone home.

Here we find her, standing outside, weeping—her sorrow as yet, pierced by no ray of hope. As she wept, she stooped down, and peered into the sepulchre, perhaps still hoping she might be mistaken about the body being away.

As she looked, she saw two angels in white, sitting, one at the head and the other at the feet where the body of Jesus had lain. (Angels sang at Jesus' birth, comforted him after his temptation, and also in Gethsemane. They are ministers of comfort. They appear in three forms, adapted to the three states represented by the three places in the tabernacle:—first, like ordinary men; second, in white raiment; and third, in glory like fire. These are seen in white—corresponding to the middle condition in which Jesus rose.) The other women had been afraid, but this Mary seems to have had no fear. When the angels asked why she wept, she said: "Because they have taken away my Lord, and I know not where they have laid him." Nothing is here said of further conversation between the woman and the angels.

III. JESUS APPEARS TO MARY.—Vs. 14-16. She turned back from the sepulchre, and saw Jesus standing near, but knew him not. Why did she not know him? Her eyes were dimmed with tears, and her mind was filled with excited thoughts. She was not expecting to see him. Perhaps she scarcely looked up at all. Perhaps his dress was unusual. And very likely he appeared as a gardener. ("He appeared *in another form*" to the two on the way to Emmaus.—Mark xvi. 12.) Jesus asked Mary why she wept, and whom she was seeking. And she, supposing him to be the gardener, and therefore the servant of Joseph, and thinking he would know what had been done with the body, answered: "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away." She would see that he was taken care of. Then Jesus spoke the familiar name in a familiar voice: "Mary." She then knew him, and in Hebrew said: "Rabboni,"—Master or Teacher. Thus Jesus appeared first to Mary of Magdala.

IV. JESUS' MESSAGE BY MARY.—Vs. 17, 18. It appears that Mary not only recognized Jesus when he spoke her name, but was about to embrace him, perhaps bowing at his feet; and Jesus said: "Touch me not." The verb here primarily means *to fasten to*. It was not a mere touch that he opposed. It was as if he said: "*Cling not* to me; make no delay; but hasten and tell my brethren that I am alive, but have not yet ascended to the Father; but that I will ascend to my Father and your Father." This is the first time that Jesus called his disciples "brethren." And he here emphasizes the Fatherhood of God, and their oneness with himself. They were to see him later, and he did not then object to being touched. The ascension would take him to a higher plane, where the fellowship and communion would be of faith, and not of sight or touch. Mary carried the message, telling the disciples that she had seen the Lord, and what he said to her; but her words seemed like idle talk. They had to be convinced by seeing for themselves.

V. JESUS APPEARS TO THE OTHER WOMEN.—Matt. xxviii. 9, 10. They had seen the angel, heard Jesus was alive, and started from the sepulchre in haste, when he met them with the cordial greeting: "All hail,"—meaning, "Be well, and rejoice." They recog-

nized him, held him by the feet, and worshiped him. He quieted their fears, and by them too sent a message to his brethren, that he would meet them in Galilee as he had promised before his death.—Matt. xxvi. 32.

In a garden the tree of life was lost; in a garden death was conquered. Woman sinned first. Woman is greatly honored in the plan of redemption. If she led man down, she will also lead him up. No other religion honors woman like the Christian religion. Jesus was not ashamed that many of his followers were women. He sympathized with their sorrows and sufferings: He accepted their gratitude and love. Men are important in the work of God, but they are not all-important. Woman often is first to apprehend the spiritual and vital phase of truth. Woman was last at the cross and first at the sepulchre on Resurrection Day. She was the first to see the Risen Jesus and to carry the good tidings. The Holy Spirit was promised to and came upon the Lord's "servants and hand-maidens." It was said, "Your sons and daughters shall prophesy."—See Joel ii. 28, 29; Acts ii. 17, 18. "About an hundred and twenty" (both men and women) waited "with one accord in prayer and supplication," for the Spirit of promise to come upon them, and it came and filled the room.—Acts i. 14, 15; ii. 1-4. They "are all one in Christ."—Gal. iii. 28.

WORLD'S HOPE MISSION FUND.

Bal. on hand Mar. 15.	$.18	
Amt. recd. to Apr. 1.	4.35	
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Literature sent to Apr. 1.		3.50
Balance on hand Apr. 1.		$1.03

The present purpose of this fund is to send THE WORLD'S HOPE, WORLD'S HOPE Tracts, and other Larger Hope Literature, as missionaries, wherever there is an opening for them. Its field of operation may be enlarged under the advice of interested friends, and the blessing of our Father. The fund is open to receive and to give. It is hoped that many may be interested in the fund and provide it work.

—EDITOR.

EASTERTIDE.

"What mean ye by this feast?"

Back from the realms of Hades
Came the conquering Christ today,
From the chill and gloom
Of the dreaded tomb,
From the dead, now alive for aye.

Back, clothed with fullest power
Us from bondage of sin to free;
But behold each scar
That His form did mar—
The price of our liberty.

Down through death's gloomy portal
Passed our Lord in His might Divine
And the victory won,
Then as Glorious Sun
He emerged on the world to shine.

Glad be the celebration
Of the morn when our Lord arose;
Our Divine High Priest
For the greatest, least,
Wrought deliverance from our foes.

Death is by Christ abolished—
Grandest of victories!
Death and Hades failed,
Christ o'er both prevailed,
Of their gates He now holds the keys.

Hail we Christ's resurrection
As the hope of this groaning world
When, by God's free grace,
And for all our race,
Death's power was backward hurled:

Back to the first man, Adam,
Who but natural life could give;
As in him all died,
In Christ glorified
Freed from sin shall our race yet live.

Him hath God high exalted
A Saviour and Prince to be;
And by every tongue
Shall Christ's praise be sung
And *in* Him shall bow every knee.

References: Verse (2) Matt. xxviii. 19, 20; Rom. viii. 1, 2; 1. Tim. ii. 6. (3) Eph. iv. 8-10; Matt. v. 43-48. (4) Heb. ix. 11, 12. (5) 2. Tim. i. 9, 10; 1. Cor. xv. 25, 26; Rev. i. 18. (6) Acts xxvi. 6-8; Rom. viii. 19-25; Eph. ii. 8; 1. John ii. 1, 2. (7) 1. Cor. xv. 45-49. (8) Acts v. 31; Rom. xiv. 11; 2. Cor. v. 17.

F. J. TWOHY.

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EXTRACTS FROM LETTERS.

Cause of Jesus' Agony.

PEACE be unto you. I thank you for the HOPE. I send it to my nephew when I have read it. He was specially interested in Feb. 1st. number, and wrote me for the next issue; but I must have given it to someone else, as I cannot find it. Will you please send me another copy?

I see that you regard Christ's agony in the garden as connected with his crucifixion. Please look it over a little, and see if Satan, seeing what was to be the result of a "finished" work, did not hope to take the life by a sharp attack of disease—healed when angels ministered unto him, and he was at once in his usual peace and forgetfulness of himself. In the wilderness, after the temptation, "Satan left him for a season."

I can give no justice to the case, as I am now called off. I felt to ask you about it. God bless you more and more in all your work and way.

NEW YORK, N. Y. M. H. M.

REMARKS. — I gladly publish the above suggestion that the agony in Gethsemane was caused by "a sharp attack of disease," and would like to see any evidence on the subject that might be developed, but I do not know where to look for it. I thought I found one explanation of the suffering in the natural shrinking of the human heart from the impending ordeal. If it were possible, he desired to escape it, and prayed accordingly; but he added: "Nevertheless, not as *I* will, but as *Thou* wilt." He took our sinful nature, and was thus made sin for us, and in order to make us the righteousness of God, he condemned sin in the flesh.—Rom. viii. 3, 4; 2. Cor. v. 21. Being made sin, it was necessary to die to sin, and he did it.—Rom. vi. 10. In our nature, he was "like unto his brethren," and "suffered being tempted."—Heb. ii. 14-18. Satan always bases his temptations on some element or desire of human nature. This was shown in the wilderness, when to the *hungry* Jesus, Satan said: "Command that these stones be made *bread*." It would have been no temptation had Satan said: Make the stones into *clothing*. Jesus was not naked. He was hungry.

Jesus resisted all the tempter's attacks, and therefore "Satan left him for a season," as our correspondent shows. And it seems that he came at Him again in the garden, but again, by persistent resistance and prayer, He conquered. Then the angel came and strengthened Him. Hence his peace and calm demeanor through all that followed.

But I do not say that the *whole* truth is expressed in these words. And anything further on a Scriptural line will be acceptable.—EDITOR.

Complete in Christ.

I SEND you a few more stamps for the HOPE. I want it as long as I live, but that will not be very long. Praise the Lord! It is a grand paper. I am able to be up and to wait on myself and to go to the post office; but my health is very poor. I am poor in this world's goods, but rich in the world to come. Glory to God! I am saved in Christ.

I praise God, the Rock of my salvation, for sparing my life till now. Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever. I am still trusting in him; and I do praise his holy name for a free and full salvation. Let us be true to God, come what will. The end is nigh, even at the door. I am so glad he has said, "My grace is sufficient." It pleased the Father that in Christ all fullness should dwell—fullness of love and life and joy and power—and we are complete in him. Christ is in us, one with us, so we may confidently say, "In Christ, all things are mine." But, beloved, above all things else, learn to keep to the Christ, of you as in you,

not of somebody else. Let the Father manifest himself through you in his own way, though it may differ from that of any other child. "But the Comforter—the Holy Spirit—whom the Father will send in my name, shall teach you all things." "Now is the accepted time; now is the day of salvation." Praise the Lord!

"For we make his love too narrow,
With false limits of our own:
And we magnify his strictness,
With a zeal he will not own.
For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Your aged brother,

C. B. WOOD.

Power of Larger Hope.

I AM glad indeed for another opportunity to express my appreciation of the many good things in the HOPE. To me it is ever meat in due season. Nothing but this larger and grander hope relieves the sorrow and darkness of the present, and adds to the enjoyment of every rational pleasure. That the soul which would know peace must acquaint itself with God, is the testimony of the ages.

It is God alone—the God whom the Bible reveals—who gives a satisfactory answer to the questions that flood the soul. The restlessness that has its home in the heart—the sense of oppression in life, its vastness, its sadness, its depths, its mysteries which human reasoning cannot fathom—all these are beckonings to man to turn towards God, that he may find in him rest and enlightenment. It is a cheering thought, that the time is coming when many of the problems which at present puzzle the minds of great and good men, will be solved; when war shall be no more, and every man, regardless of nationality, shall be owned as brother and friend; when the giant Intemperance shall be bound in chains so that he shall slay and brutalize no more; when inordinate greed for gold and unholy ambition will be things of the past; when man shall no longer trample on the affection of the woman he has vowed to love and honor.

"The palace floor of Ahasuerus is red with the blood of Vashti's broken heart." And no more scalding tears have been wept than those which coursed the cheek of Josephine. If Angels ever weep, I think they must shed tears with some of the sad-hearted Vashtis and tear-stained Josephines of the present day.

But before all tears shall be dried, and this world becomes "The crystal sphere of perfectness," God designed it to be through obedience to his perfect law. For this the world needs Christ, who is the expression of God's love. He must be the abiding Friend and Counsellor of each one. The world is beginning to recognize in Him more and more the One who is all glorious in power; for it sees in Him its Conqueror.

One of the greatest facts of the past century is the influence Christ has had upon the lives of men through the instrumentality of his followers. To many, the new age brings a thousand precious hopes for the realization of which the entire Christian world should strive earnestly with prayer and effort. But reform comes slowly and men grow impatient. Yet man's extremity is God's opportunity. There is good sense in the words of the Psalmist: "Oh tarry thou the Lord's leisure." "Thy kingdom come." There is a sublime and pregnant burden in this prayer. It is the aspiration of every soul that goes forth in the spirit of reform. For what is the significance of this prayer? Is it not a petition that all holy influences would penetrate and subdue and dwell in the heart of man, until he shall think and speak and do good from the very necessity of his being? Thus would sin die out from the earth, and the human soul living in har-

mony with the Divine will, the kingdom of love and peace would be no longer a beautiful dream, but a blessed reality.

Find enclosed one dollar on my subscription to the HOPE. My sympathies are ever with you in your work of faith, hope and love.

MRS. ANNIE MCGRANOR.

Called from Labor.

MY mother—(Mrs. M. J. McMillan, of West Point, Ill.) who has been a reader of THE WORLD'S HOPE for a number of years, and has also read all the books and tracts that you have published from time to time—was called away from earthly labors on March 5.

She was a great reader of religious books and papers, and while she did not agree with everything in the HOPE, yet she did think it was on the right track, and the enclosed check, which is sent at her request, is to be used by you in the way that you think will do the most good.

Mother has been sending the HOPE to me and I enjoy it very much. It makes clear so many things that are absolutely inconsistent as explained by the average orthodox(?) church of the day.

I teach a Sunday School class, * * and the HOPE is one of the most valuable S. S. helps that I have. We have many good people here who are not prepared for the good things that are in store for them. They insist that God is love, and will finally be victorious, but, in the same breath, will give not less than ninety-nine out of every hundred of His children to the devil. Is it any wonder that there is *an occasional* infidel in the world?

With the wish that your good work may go on, I am, Yours, etc.

C. M. M.

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ is a 16 page tract. Price, 15 cents a doz.

POWER OF GENTLENESS.

WE speak often of the power of God, but it is the gentleness of God that works the greatest wonders. It is this that makes men great. See the gentleness of God at the beginning. It is not the strong arm, but the tender heart, that concerns itself with fallen man. It is not a King's voice that we hear in Eden, but a Father's. Pathetic cry that: "Adam, Adam, where art thou?" When God came down in human flesh to save a lost world He came in the same spirit. A still and quiet night it was when the Saviour was born. The stars looked down peacefully upon the shepherds as they watched their sheep. The world was wrapt in slumber. It was into this stillness and quiet that God's angels came and God's glory shone around. Gentle words those were, the angel spoke: "Be not afraid." So sweet and gentle was the music of the angelic host that no one save the shepherds heard it.

The spirit of the Gospel is the same. It is summed up in the words: "A bruised reed will He not break; the smoking flax He will not quench." It is by gentleness that God seeks to win the world to righteousness and truth. "The Lord God is a sun." Sooner or later cold and icy hearts must give way before Him. We need more gentleness before the earth can become like heaven—gentleness on the part of parents. You can shout at your children and bring them into trembling submission; you can thrash them into obedience; you can starve them into submission. The strong can bring the weak to terms for awhile by any of these methods. But if you want to show your child the sweet reasonableness of your position and to make him docile, obedient, trustful, sit down and talk gently with him and seek to make his heart your own.—*Selected.*

☞ FRIENDS of the Larger Hope in or near LosAngeles, Cal. are cordially invited to attend meetings each Sunday at 226 South Broadway, at 11:00 a. m. and 2:00 p. m.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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GLIMPSE OF THE AGE.

A READER of the HOPE (E. W. P.) asks for my "views" on 2. Thess. ii. 1-12. I have before me several translations, of which it is interesting to note the variations. The Emphatic Diaglott (in its literal rendering) gives "presence" instead of "coming" in the first verse. Rotherham says "presence." The marginal reading of the Revised Version is "presence." The same is true in the eighth verse. Diaglott: "Appearing of his presence;" Rotherham: "Forth-shining of his presence;" and R. V. margin: "Manifestation of his presence." Of course, the coming of Christ introduces his presence, and he must be present before his presence can shine forth or be manifested.

In the second verse, instead of "the day of Christ is at hand," the R. V. says, "the day of the Lord is now present." The Diaglott says: "present." Rotherham says: "The day of the Lord hath set in." The Thessalonians had gotten the idea, not merely that the day of Christ was near, but that it had already begun. If Paul had believed, as many do now, that the coming of the Lord in his day must be visible to mortal eyes, he would not have made the following argument, but simply would have said: "You may be sure this idea is false, for you have not seen him."

In the third verse, he declares that an important thing was to precede the day of the Lord. That thing is two-fold. In the authorized and revised versions it is called a "falling away," and a revelation of the "man of sin." The Diaglott says "apostasy," (instead of "falling away,") which is but a slight modification of the Greek word *apostasia*. Rotherham speaks of it as a "revolt," and a revelation of "the man of lawlessness." The Catholic version says: "Revolt;" and "Man of sin."

From this verse it is evident that Paul was not teaching that the Lord might come at any moment; and the reason he gave was that this two-fold event (whatever it might be) must come first. Here was an unfulfilled prophecy between them and the day of Christ. Has this prophecy been fulfilled yet?

Has the apostasy, or falling away, taken place? and has the man of sin been revealed? If not, we have no more right to say that the day of Christ has set in, or that it is very near, than the Thessalonians had.

This is a great point of dispute between those who hold the "historic" and the "futurist" view of Revelation. The "historic" view is that the "falling away" was from the purity and simplicity of the apostolic church, which resulted in the development of the Papal system—which was a union of the Church with the Roman Empire—which they regard as the "man of sin." And the "futurist" view is that the "falling away" is manifest in the general spirit of lawlessness in our day, which is soon to head up in an individual "man of sin," who will claim to be and fulfill all that is named in the fourth verse; —that he will literally set himself up in the "sanctuary" or "temple" at Jerusalem, as God, to be worshiped. The advocates of this view plead for a very literal fulfillment of prophecy, and claim that the "other little horn" of the fourth beast, which plucks up three of the ten horns (Dan. vii. 8), is this "man of sin," and that he will do the terrible work mentioned in verses 11, 20, 21, 24, 25, all in three and a half ordinary years, and that he will be literally and instantly killed by the "brightness" of Jesus coming.—2. Thess. ii. 8.

HOPE readers know that I hold to the "historic" view. As belief is a matter of honest conviction, we should respect the opinion of those who do not see as we do. But just now the query rises how the sudden death of a man, by the literal "brightness of his coming," can be harmonized with the idea mentioned in the same verse, that the man shall be consumed "with the spirit of his mouth," (the spirit of the word), before he is utterly destroyed. The same gradual reduction of the power of the "little horn" is mentioned in Dan. vii. 26: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Is it reasonable to think that this gradual consumption refers to a literal man?

I have nothing against Catholics personally. It is the institution or system that I think is to be destroyed, which will be a great benefit to the Catholic people themselves, when they are prepared for it. Till then, the system will not be destroyed. It will remain until it has served its purpose in the plan of God.

Having in my hand the Catholic version of the New Testament, (which differs but little from ours), I see a footnote which indicates that the Catholics are "Futurists." Commenting on the third verse of our present lesson, it says: "This *revolt*, or *falling off*, is generally understood, by the ancient fathers, of a *revolt* from the Roman empire, which was first to be destroyed before the coming of Antichrist. It may, perhaps, be understood also of a *revolt* of many nations, from the Catholic church, which has, in part, happened already, by the means of Mahomet, Luther, etc., and, it may be supposed, will be more general in the days of Anti-

christ. *The man of sin.* Here must be meant some particular man. * *. It agrees to the wicked and great Antichrist, who will come before the end of the world."

The tone of this is not very confident, (though from their point of view, the idea of the futurity of Antichrist would seem acceptable); neither is it hopeful of the general success of the Catholic church.

It seems clear that the apostle in this lesson was giving a brief glimpse of the gospel age, from his day to the coming and day of Christ. In his endeavor to remove from the minds of the Thessalonians the erroneous idea that the second advent had come, or was very near, he reminds them of something he had told them before, that certain events had to intervene, that an apostasy, or falling away, had to take place in the church, the incipient workings of which had already begun.—Ver. 7. It was to develop a terrible power of evil, which he describes, but which could not be fully manifested till a certain hindrance should be removed. And he said they knew what that hindrance was. "He who now restraineth, or hindereth, will restrain, until he be taken out of the way."—Vs. 5-7.

The early church believed (as learned from Irenæus, the disciple of Polycarp, the contemporary of the apostle John) that the hindrance mentioned by Paul was the Roman Empire; "and from him downwards the fathers are unanimous in this assertion." Paul, having previously told them by word of mouth, avoided, from prudential reasons, more explicit reference in his letter to the reigning and persecuting Pagan power. But these Thessalonians had no opportunity of knowing about the power that might be hindering developments in our day.

This "man of sin" was to reign at Rome, or the then reigning power would have been no hindrance to its development. The Roman Empire had to decline and fall, and "*Then* shall that Wicked be revealed,"—not many long centuries afterwards,—and that power would continue until the dawn of the day of Christ. It was to be a new phase of the Roman power—the union of civil and ecclesiastical authority. Pagan Rome was the dragon of Rev. xii. The new phase—Papal Rome—is the rising beast of Rev. xiii. 1. The change is indicated by the dragon giving him his power, and his seat (Rome) and great authority. Ver. 2. This same power is symbolized in Rev. xvii. by the beast (state) controlled by the woman (church.) This shows the character and terrible work of the woman, during what is known as "the dark ages," and also shows the preparation for the beast to throw off the woman—or for the final separation of Church and State.—Vs. 5, 6, 16.

It seems that the history is in favor of the larger view of the "man of sin," that it is a great world power—a hierarchy—and not an individual. It is not the Church alone, nor the State alone, but the union of the two—and, as in marriage, the woman takes the man's name. What an individual man could do in 1260 ordinary days, seems small, compared with what that double power did in 1260 year-days.—Dan. vii. 25. And at the dawn of the nineteenth century, the judgment

did sit, and that power has been consumed by the very divisions (horns) of Rome that formerly sustained it.—Ver. 26; Rev. xvii. 16, 17.

Of course, the question comes up, Has the Papacy filled the picture as to character and work? It is too extensive a subject, historically, to be thoroughly canvassed here. If the Catholic church is what it claims to be, then, of course, this historic view is false. But if the Reformation, which began with Martin Luther and his co-laborers, and is still going on, is of God—a movement from Babylon to the New Jerusalem—then we are evidently right on this subject, and the futurists are mistaken. If they are right, then the whole Protestant system of interpretation is erroneous; then the multitude of martyrs, confessors and commentators, who thought they recognized the Antichrist, and felt his oppressions, were deluded; then the Waldenses, and the Wickliffites, and John Huss, and multitudes of their fellow-sufferers were deceived; and then the church of the nineteenth century had no right to be looking for Christ, but for the coming of the Antichrist,—and no light has appeared as to when he may come.

I have before me a futurist paper, "Heaven's Messenger," which hopes to be issued occasionally. It says that the beast of Rev. xvii. is yet future—that the woman is not yet seated; that the beast of Rev. xiii. is the one now coming up. It says the idea that this beast is some phase of the Roman Empire, and the woman the symbol of the Papal Church has no foundation in Scripture. It says: "Each Empire has but *one* symbol," and that neither Rome nor the Papacy is symbolized in Revelations at all. It says that nearly all of the Book of Revelation is yet unfulfilled; that the Antichrist and his bloody work are future, and will take only three and a half years; and that "the advocates of the year-day 'theory' have done more mischief than Tom Paine, Voltaire and Ingersoll combined." It says: "The revelation of the 'Man of Sin,' the Antichrist, to be destroyed by the brightness of Christ's coming, is now due."

He does not tell us how he knows. I venture to assert that all the light on prophecy, enjoyed even by futurists, is based on the idea that the Antichrist is mainly a thing of the past, that the times were fulfilled on the year-day plan, that the Reformation checked his terrible reign, that his civil power was broken about 1798, and that "the time of the end," with its unsealed book, and its increase of knowledge, began with the nineteenth century. And (can it be said too often or too emphatically?) if the Antichrist and his times are future, then the great persecutions foretold are yet future; the book has not yet been unsealed; the consequent increase of knowledge in "the time of the end" is future; and therefore all are yet in the dark on this subject.

Referring again to Paul's prophecy: The mystery of iniquity was already working in his day, and it was to result in the development of the man of sin. Now, *if* he has not come, and *if* he is to reign only three and a half years, then it has taken Satan a long, long time to develop this one, short-lived enemy of the church.

But, on the other hand, if Antichrist rose on the fall of the old, Pagan, Roman empire, all seems reasonable and harmonious. Paul says he would come by the working of Satan. He worked secretly for a few centuries, producing the falling away in the church, by corrupting it by false teaching and worldliness, and when the world and the church were ready to receive him, the Antichrist was enthroned in Rome, in a line of rulers, who, combining civil and religious power, represented Satan, as his masterpiece, for over twelve centuries.

The fulfillment is the best proof. Such a power has existed, and has done the work foretold, in the allotted time, and on the year-day plan. Anything must be insignificant that proposes to duplicate or over-shadow that great line of events. Many learned and able writers have written many volumes, proving that the Papacy has fulfilled these predictions. "Every history of the middle ages, every description of the monastic orders, and of the Jesuits, every narrative of the Papacy and its proceedings, every decretal, issued by the sovereign Pontiffs, many a monument, and many a medal, and many a mournful martyrology, lend their witness to the fact."

It is sometimes objected to our view that as Catholics are Christians, they cannot be the Antichrist. That many of the Lord's people have been in the Catholic church, I do not question. No doubt he has sincere believers in all churches. I say nothing against individuals, but claim that the system is false. So of all similar systems. A man does not need to be an *avowed* enemy to be an enemy. We read of those who profess to know God, but *in works* deny him. Does not the Pope of Rome claim to be a Vice-Christ, and assume the character, occupy the place, and fulfill the functions of Christ? Has not the Church even claimed to have power to modify and change some of the commands of Christ? Is not this setting itself above Christ?

The central truth of Christianity is that Jesus is the Christ; and the acceptance of him as a *Person*, rather than the acceptance of a *creed*, is the important thing. Is it not antichristian to put the creed foremost? John tells us that it is antichrist to confess not that Jesus came "in the flesh." Paul assures us that the object of his coming in the flesh was to "condemn *sin* in the flesh;" and that he was "made *sin* for us ["sinful flesh"] that we might be made the righteousness of God in him."—1. John iv. 3; Rom. viii. 3; 2. Cor. v. 21. Then is not the doctrine of the "Immaculate Conception" of Mary and Jesus antichristian? If it were true, Jesus did not take our nature, and did not bear our sin.

That there has been many a "strong delusion," or "working of error," (R. V.) on this line, can hardly be doubted. And so far as error, or "believing a lie," has hidden Christ, and caused people to have "pleasure in unrighteousness," it prevents their salvation. The same is true of Protestants as well as Catholics. And they are all to be "judged," (not damned).—R. V. and others. Even if damned, or condemned, is the right idea, we should all be glad that it does not

read "hopelessly damned." That destruction is due at the Lord's coming upon all "that know not God, and that obey not the gospel," is shown in 2. Thess. i. 6-8, and elsewhere. "If any man love not our Lord Jesus Christ, let him be Anathema. Maranatha."—1. Cor. xvi. 22. That is, "Let him be cut off. The Lord cometh." We would not belittle God's threatenings; but neither would we lose sight of the revealed fact that there is light after darkness, life after death, restoration after destruction. All sin and death must be swallowed up in righteousness and life. And this truth is as good for Catholics as for anybody else. And let us remember that the Lord is consuming the evil system by the spirit of his mouth, and will destroy it by the manifestation of his presence.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Walk to Emmaus.—Luke xxiv. 13-35.

(Lesson for Apr. 21.)

GOLDEN TEXT.—Did not our heart burn within us, while he talked with us by the way, and opened to us the Scriptures?—Luke xxiv. 32.

INTRODUCTION. — That resurrection Sunday was a great day. Jerusalem was crowded with people attending the passover,—naturally busy with their own affairs,—feasting, meeting friends, family gatherings. Here and there would be small groups, little thought of by the crowds, mourning the death of their best Friend, and yet greatly interested and excited over the rumor of his resurrection. Their faith was having a revival—a small new beginning—and it was fed by the remembrance of what He had said to them concerning his rising the third day, which at the time it was said passed unnoticed. The great event of the ages had taken place—the door of hope for mankind had been opened—unperceived by the crowd. What had naturally appeared so dark and sad from the human point of view, was the foundation of the gospel—good news—for the race. He had died on account of our sins—assumed by taking our nature—and had reconciled us to God by destroying our sins.—Rom. iv. 25; v. 10; 1. Cor. xv. 3; 2. Cor. v. 21. And the resurrection was the *proof* that the sacrifice was all-comprehensive, all-atoning, all justifying, all-reconciling. This was gospel indeed, and the great point to be gained by that first day appearings was to *prove* that he had indeed risen. "That he was *seen*" of many witnesses is declared to be a part of the good news. He died, he rose, and was seen.—1. Cor. xv. 3-8. His appearings were not at night only—with artificial lights dimly burning—but he appeared at all times of the day, and under varied circumstances. Our lesson today begins with the third appearing. It is barely mentioned in Mark xvi. 12, 13.

I. TWO DISCIPLES GOING TO EMMAUS.—Vs. 13, 14. Emmaus was a village about sixty furlongs from Jerusalem—about seven and a half miles. The name means warm water — probably used for baths. But the exact spot is now unknown. The two disciples walked to Emmaus. One of these disciples is named Cleopas (Ver. 18), the husband of one of the Marys (John xix. 25); but the name of the other is not given. It appears that these two disciples were not of the apostles; though some think they were Peter and John going to their own home.—John xx. 10. In that journey, the all-absorbing subject of conversation was what had happened—the death of Jesus, how it affected them, and the rumor of his resurrection. They were interested and puzzled.

How natural to speak of what is uppermost in our mind! And how important it is to converse, reason and question devoutly on Bible subjects! To assemble together (even by twos or threes) and to exhort one another is an important Christian duty.—Heb. x. 24, 25.

II. JESUS APPEARING AS A STRANGER.—Vs. 15, 16. While the two disciples were communing and questioning on the all-absorbing theme, Jesus himself drew near and walked along with them. He had promised to be with those who gather in his name. What rich benefits often come to those who love to commune and question about the things concerning him! But in the present case they knew him not. Their eyes were holden to prevent. It does not say how. It appears to be a part of the mysterious thing concerning the risen but unglorified state of Jesus. To Mary he appeared as a "gardener," and "in another form" (as a stranger) to these two.—Mark xvi. 12; John xx. 15. He did not wish to be known of them at first. There was a Scriptural lesson for them to learn, which an immediate recognition would have hindered.

III. THEIR MUTUAL CONVERSATION. Vs. 17–24. They were earnestly talking when Jesus (quietly and mysteriously) joined them, and he courteously asked what subject they were discussing. "What communications are these that ye have one with another, as ye walk?" This is the end of the sentence. According to the revised version, the next is: "And they stood still, looking sad." Some think Jesus asked because he wanted to know; but it seems more reasonable that he asked because he wanted to draw them into conversation with him. Parents and teachers often ask questions for the purpose of further teaching. The answer of Cleopas implies wonder at the stranger's ignorance of the things he thought every body knew. It was as if he had said: "Are you the only one who has not heard of these things?" To draw them out, Jesus said: "What things?" Then as if to enlighten this ignorant stranger, they answered: "The things concerning Jesus of Nazareth" — the great Prophet and mighty Worker. They might have doubted his Messiahship when he died, but they could not deny what he had done. They went on to tell the dark tale of his arrest, trial and condemnation to death; that he had been crucified; and what they had expected of him as the Redeemer of Israel. And last, but not least, the "third day" had come, on which he had so often said he would rise; and they had been amazed by the report of the empty tomb, and the angelic announcement that Jesus was no longer dead, but had risen, as he had promised. (Does not this clearly imply that Jesus rose on that day—"the third day?") Their hope was evidently reviving, and yet there was a mingling of doubt and fear.

IV. JESUS EXPLAINS THE SITUATION. Vs. 25–27. It was not only necessary

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EDITOR'S APPOINTMENTS.

Apr. 20, and 21, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Apr. 28., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

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(*Continued from page 119.*)
that Jesus should rise, but also that the Scriptures should be opened and understood. "O fools." As we use the word fools, this is an unfortunate translation. It meant that they were *dull of perception*, and therefore "slow to believe *all* that the prophets had spoken." They believed a part—that part which best suited their ideal of the Messiah and his kingdom; but all pertaining to his sufferings as the way to his glory they overlooked. Then he explained the writings of Moses and the Prophets—all that concerned himself. How we would like to hear just such an explanation! Jesus endorsed Moses and the other Prophets as true teachers. Their greatest value is in the fact that they reveal Christ.

V. JESUS MADE KNOWN TO THEM.—Vs. 28-32. As they drew nigh to Emmaus, Jesus made as if he were going further. But they were interested in his teaching, and urged him to abide with them. It was also a matter of hospitality to this stranger, as it was near night. And being constrained (urged) he went in with them. (Jesus is willing yet to come in if he is invited.) It was probably the home of one of them. When they reclined to eat, he followed his old custom of giving thanks. Then their eyes were opened, and they knew him. And he "vanished"—"ceased to be seen of them." This shows the mysterious power of the risen Christ. He came to them mysteriously, and when the object of his visit was accomplished, he mysteriously disappeared. "So is every one that is born of the Spirit."—John iii. 8.

They must have been greatly surprised. How much is expressed in their saying: "Did not our hearts *burn*, when he talked with us and opened to us the Scriptures?" This shows that the real truth concerning Christ is not on the surface of the Old Testament writings. (See MOSES AND CHRIST.) How *our* hearts have burned as we have seen the fullness of the divine plan of salvation through Christ revealed in the writings of Moses, and "the restitution of *all* things," foretold by all the holy prophets.—John v. 46, 47; Acts iii. 21.

VI. THE TWO DISCIPLES RETURN TO JERUSALEM.—Vs. 33-35. These evidently had intended to remain over night at Emmaus, but this experience was too good to keep till morning, and so they returned at once; and finding the eleven and others with them, reported their experience. There they learned that Jesus had appeared to Peter also, and the faith of all was confirmed. What a joyous meeting that must have been!

Jesus Appears to the Apostles.—John xx. 19-29.

(Lesson for Apr. 28.)

GOLDEN TEXT.—Blessed are they that have not seen, and yet have believed.—John xx. 29.

INTRODUCTION.—Probably each appearing of Jesus had its own special purpose. One object of our present lesson (including two appearings) may be to show us how Christ deals with doubt. In our last lesson we left the two disciples, who met Jesus on the way to Emmaus, just as they had returned to Jerusalem to report to the apostles, and others with them, that they had seen and talked and eaten with the risen Jesus. It was the evening of the same day that he rose. Before this he met with one or two; now he meets with quite a company.

JESUS' FIFTH APPEARING.—Vs. 19, 20. This appearing to "the eleven," the two who had seen him at Emmaus, and others "that were with" the eleven, (Luke xxiv. 33) seems to be the same appearing as the one mentioned in Luke xxiv. 36-38, and Mark xvi. 14. Luke seems to blend the two appearings of our lesson. They do not all give the same account—each giving a part. John and Matthew do not mention the appearing on the way to Emmaus. They were probably in the same upper room

on that Sunday evening, where Jesus ate the passover with his disciples, and instituted the new memorial. For what reason the disciples were assembled is not stated. Mark says they were eating. Was it a continuation of the feast of the passover? The two from Emmaus seemed to know where to find "the eleven [excepting Thomas] gathered together." Perhaps it was the natural excitement over the rumor of Jesus' resurrection that brought them together that night. It seems they had locked doors—a secret session—"for fear of the Jews." But the shut doors were no hindrance to the risen Jesus, for unexpectedly, (while the two from Emmaus were telling their experience), he "stood in their midst." If they had opened the door and let him in, as some think, the record would doubtless have been a little different. It seems to have been a characteristic of the risen Jesus, that he mysteriously appeared and then vanished. Having heard several reports of his being seen, would they not naturally be hoping he would appear to them that night? Yet when he thus appeared "in the midst of them," with the familiar greeting, "Peace be unto you," Luke says "they were terrified, supposing they had seen a spirit." No doubt they thought only a spirit could come among them in this extraordinary way. And he said: "Why are ye troubled? and why do [such] thoughts arise in your hearts?" Then "he shewed them his hands and his side,"—referring to the prints of the nails and the spear mark. Luke makes it emphatic: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet."

He did not deny the existence of spirits. "God is a Spirit." Angels are spirits. Those who sinned in the days of Noah are called spirits. And we read of the spirits of just men being made perfect. But in that risen state, Jesus still had "flesh and bones," and yet he had power over what men call "the laws of nature," one of which is the solidity of matter.

After Jesus had thus kindly treated their fear and doubt, giving them substantial evidence of his bodily presence, can we not enter into the spirit of the statement, "Then were the disciples *glad*, when they saw the Lord?" The presence of the Spirit, as the Comforter representing Jesus, which is a continual proof that Jesus lives, has caused gladness many times in the hearts of the disciples of Jesus.

II. JESUS' CALL TO SERVICE.—Ver. 21. After convincing them that he had really risen, he again says, "Peace be unto you." The Bible nowhere tells us to make our peace with God. "Acquaint now thyself with him, and be at peace." "He is our peace." He had reconciled them to God by his death to their sin, (Rom. v. 10; vi. 10) and his resurrection was the proof of it. "By faith we have peace." Such peace is the best preparation for service; so Jesus added: "As my Father hath sent me [to make peace], even so send I you," [to preach peace.] To come into touch with the Spirit of the Father who sent the Son, and of the Son who voluntarily and lovingly came, is the underlying necessity in the gospel preacher.

III. THE SPIRIT IMPARTED.—Ver. 22. He breathed on them, and said: "Receive ye the Holy Spirit." This shows that the Spirit in the preachers was a necessary preparation for the work to which he was now setting them apart. It was to come from Jesus, or from God through Jesus. This the breathing upon them represented. This impartation of the Spirit apparently was the earnest of the greater measure they were to receive in a few days. Even then, or soon after, he told them to wait

in Jerusalem till endued with power from on high.—Luke xxiv. 49.

IV. FORGIVING POWER CONFERRED. Ver. 23. The extreme view held by some concerning the forgiving power of the apostles and their so-called "successors," may have prevented many from using this Scripture. First, it may be truly said, judging from our lesson, from Acts i. 13-15, and from the fulfillment on Pentecost, that this promise referred, not merely to the apostles, but to the church—both men and women. Second, it seems evident, judging from all the later developments, in the Acts of the Apostles and the Epistles, that the power of forgiveness was given into the hands of the church in the same sense that the gospel was placed in their hands. They were to preach forgiveness in the name of Jesus, and those who believed and obeyed would be forgiven, and the sins of all others would be retained.

V. DOUBTING THOMAS.—Vs. 24-29. Thomas was absent at this first Sunday evening meeting; and when the others reported to him that they had seen the Lord, he declared he would not believe unless he could see for himself, what they had seen. So "after eight days," when the disciples were within, and Thomas with them, Jesus repeated the appearing and salutation of the preceding Sunday night. Instead of blaming Thomas, knowing his need, he called his attention, and gave him the required evidence. From the cool-headed skeptical Thomas we have a testimony to the truth of Jesus' resurrection. He needed facts and logical proof, and Jesus gave them. This evidence is for such as he. He exclaimed: "My Lord and my God." His resurrection was proof of his divinity. (Rom. i. 4.) Jesus did not blame Thomas by saying: "Because thou hast seen me, thou hast believed." There are those who must come to faith in that way; but others come to it by a more spiritual apprehension; hence he added: "Blessed [also] are they that have not seen, and yet have believed." The Lord will adapt the evidence to both kinds in due time.

MAN IN GOD'S IMAGE.

THAT the creation of man in the image of God is not yet a finished work, can be plainly shown and proved by a close study and rightly dividing the word of truth. God, who saw the end from the beginning, said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the fowl of the air, over the cattle, over all the earth, and over every thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them."—Gen. i. 26, 27. And the next verse shows that God blessed them, commanded them to be fruitful, and gave them the dominion.

"But one in a certain place (Psalm viii.) testified, saying: What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little [while] lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet* all things put under him. But we see Jesus, etc."—Heb. ii. 6-9.

Here—in Jesus—is Man in God's own image. Here is Man with *all* things put under him. In Adam—the earthly man—the creation in God's image was only commenced, with all the possibilities of development; but in Jesus—highly exalted—we see what man *will be* as a finished work or creation. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] Spirit,"

—life on a higher plane than the first Adam. "Howbeit, that was not first which is spiritual, but that which is natural, and *afterward* that which is spiritual. The first man [Adam] is of the earth, earthy: the second man [Adam] is the Lord from heaven."—1. Cor. xv. 45–47.

All who can see that Paul here is not speaking of believers only, but of the whole race, will have a broad view of God's plan. In verse 49 he says: "As we *have borne* the image of the earthly, [which all will admit is universal], we *shall also bear* the image of the heavenly." In verses 21–23 he says: "For since by man came death, by man came also the resurrection of the dead [an expression which includes all.] For as in Adam *all* die [which all admit], even so in Christ shall *all* be made alive; but *every man* in his own order."

In this connection read also Romans v. 12 to 21. Read very carefully, both with and without the parenthesis of 13–17. By careful consideration it will be seen that all the Scriptures used thus far on this subject, are not for the church alone, but for the whole race. They do not mention the steps of the plan, or the way of development, but give the outcome, or God's purpose: "That in the dispensation of the fullness of times, he might gather together in one *all things* in Christ, both which are in heaven and in earth, even in him."—Eph. i. 10. See also Philip. ii. 9–11: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And in 1. Cor. xii. 3, we learn "That no man can say that Jesus is the Lord, but by the Holy Spirit." So the time must come when all shall have his Spirit. What a blessing and hope for all the down-trodden human race! Not only the church, but the whole race, has a hope in Christ, and shall be delivered, and become the children of God. Rom. viii. 20, 21. Then, and not till then, will they be in the image of God, and be satisfied.—Psalm xvii. 15.

VIOLA STUBBS.

HE IS RISEN.

THERE'S a glow of Easter glory,
On the plain and on the sea,
Ringing out the ancient story
Of the men of Galilee,
Who, discouraged and faint-hearted,
O'er Mount Calvary's tragic phase,
Left the Judean hills, and started
For the scenes of other days.

When a golden glow shone round them,
And their hearts within them burned,
For the Saviour sought and found them,
Even while from Him they turned.
As, today, He finds each pilgrim,
Who has left the cross behind,
On Mount Calvary standing still dim,
To his life but half resigned.

Are you disappointed, weary
Of the life you fain would change?
Has your heart grown sad and dreary,
And the world waxed cold and strange?
See! the cross forever shining,
And His presence drawing near,
Where the Easter lilies twining,
Tell us, He is risen; He is here.

ERMINA C. STRAY.

WORLD'S HOPE MISSION FUND.

Bal. on hand Apr. 1.	$1.03	
Amt. recd. to Apr. 15.	7.00	
Total		$8.03
Literature sent to Apr. 15.		8.00
Balance on hand Apr. 15.		$ .03

The present purpose of this fund is to send THE WORLD'S HOPE, WORLD'S HOPE Tracts, and other Larger Hope Literature, as missionaries, wherever there is an opening for them. Its field of operation may be enlarged under the advice of interested friends, and the blessing of our Father. The fund is open to receive and to give. It is hoped that many may be interested in the fund and provide it work.

—EDITOR.

☞ WATCH the date after your name to see when your subscription expires.

EXTRACTS FROM LETTERS.

Object of the Fire.

I SEND you $2.00. Please credit me with same. I thank you for your kindness in sending me the HOPE. Bro. Paton, I do not want you to discontinue the beloved paper to me. I desire it while I live, and you continue to publish it. I wish it were twice its size. Bro. Goldie's article on the Second Death is good; but what becomes of the whosoever that is not found written in the book of life? I know John says the light is the life of men.

With thanks for all past favors, I remain as ever your brother,

CALDWELL, KANS. J. R. F.

REPLY.—If the truth were all on the surface, it would be more readily seen. It would not require the same study. But "the Spirit searcheth all things, yea, the *deep* things of God."—1. Cor. ii. 10. The lake of fire and second death seem to be among the deep things; and yet when a truth is discerned, we are apt to wonder why others cannot see it as well as we. The ability to understand is of God, and is a thing of cultivation and growth.

It seems important to note carefully the Scriptural method of expression. John does not say, "The light is the life of men." See John i. 4: "In him was life; and the life was the light of men." They are closely related, but is not life first in order, and the cause of light? Nothing can see light (either in a natural or spiritual sense) until it has life. It seems clear that the first cause of all spiritual experiences—such as faith, sorrow for sin, repentance, love to God and obedience—is the touch of the divine life. "You hath he quickened who were dead." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because they are spiritually discerned."—1. Cor. ii. 14. Spiritual discernment is one of the powers of him who has spiritual life—and it increases by use. Do we not all realize this?

It is easy to answer the brother's question. The word says, and Bro. Goldie and I both believe it, that "Whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 15. But the real question is concerning the *object* of putting them in the fire. Is it to destroy the persons, or to destroy their low conditions? Did not Bro. Goldie make it plain that "death and hell" are not persons, but the low conditions of persons? This being true, the only way to destroy "death and hell" is to cast the persons into God's lake of fire—the greatest expansion of the fire that Jesus kindled when he came into our world.—Luke xii. 49.

Surely, the destruction of Death (the killing power) and hell (the condition of the dead) must leave all the persons alive, as a result of the action of God's lake of fire. If the object of the fire were (as many think) to kill the persons, then it would perpetuate death and hell instead of destroying them. Then death—the last enemy—would not be destroyed; and Paul should have said: "The last enemies which shall be destroyed are wicked, incorrigible sinners." When death—the *last* enemy—is destroyed, God will have *no* enemies either living or dead.—EDITOR.

Light in Darkness.

I HAVE been hoping every week to send you what is due on my subscription, but have not been able yet. I did think I would say "Stop the paper," but I would be lost without it. The hope of final salvation for all looks to me very much like the crowning work of a God of love. I admit there is much in the word which those who do not see the plan as we do, can use with a pretty good show of reason against us; but it seems to me that if I became convinced of the old belief of God's vengeance,

and destructive propensity, as I once believed it, the world would be a dreary place, and the future almost hopeless; and the many expressions in the Bible which tell of God's love and mercy would be meaningless and absurd. We are placed here by no wish of our own; we are removed without our consent; and according to the popular belief, a few years must fix our destiny to all eternity, ignoring the circumstances of our life, our environments, and the fact that we are largely creatures of education and influence.

If the dark teaching were true, how much better that man should sink into his grave to sleep forever. Better that He had never come who is the resurrection and the life. But God's ways are not our ways; neither are his thoughts our thoughts. And I am glad we can leave all with Him, knowing that "The Judge of all the earth will do right."

GD. RAPIDS, MICH. S. F. P.

Lending and Trusting.

I WANT to thank you for sending me the blessed little paper so long. I inclose a dollar. Would God it were more. I love the HOPE and the truth it presents, and lend it wherever I can find a reader. And I am trusting God to place the good seed in the hearts of all who read. God grant it may fall in honest and good hearts, and you receive the reward of the faithful. S. G. E.

MANVILLE, WYO.

Thoughts on Faith.

I WANT you to know that I appreciate the kindly way in which you have received, corrected and published my articles, and the remarks you have made concerning them. My early school privileges were very limited. I had not the advantage of instruction in the science of language or the rules of grammar; but I have had the opportunity of reading and studying history and literature—especially the Scriptures—all my life; and I am finding the word of the Master to be true: "If ye continue in my word, then shall ye be disciples [learners] indeed. And ye shall know the truth, and the truth [Christ] shall make you free."

When the HOPE was first given me to read, I was opposed to much that I found in it; but your appeal to the law and the testimony soon led me to see that you were loyal to the Scriptures and proved your statements by them. Then I got your DAY DAWN, and it helped me to understand much that was dark to me before.

I believe God raises up men and reveals to them the meaning of Scriptures that were hidden from men up to the due time for them to be known. I have desired to learn from you and others, but especially from the Scriptures, and in turn to help you and others to a more perfect knowledge of the Scriptures. We cannot yet see all things alike, and the differences often lead to the study of the Scriptures, and the result is good. Sometimes the effects are seemingly against the advance of truth.

No doubt you read the account of the controversy quite a while ago between the Presbyterian church and Dr. McGiffert. The four points under dispute were: 1. That the statements of the Holy Scriptures are absolutely truthful—that is, free from error when interpreted in their natural and intended sense; 2. That in Jesus Christ there are two whole, perfect and distinct natures, the Godhead and the manhood being inseparably joined together, without conversion or confusion, so that he was in no particular liable to error; 3. That the Lord's Supper was instituted by the direct personal act of Jesus Christ; to be observed in his church unto the end of the world; and 4. That God justifies men by imputing the obedience and sanctification of Christ to them, they receiving and resting upon him in his righteousness by faith, which faith they receive as the gift of God.

I have copied these doctrines specially to call your attention to the last statement: "Which faith they receive as the gift of God." I believe the Scriptures teach that faith is the gift of God. (Eph. ii. 8.) Rom. iii. 3 shows that faith is "of God;" also that man's unbelief cannot make "the faith of God without effect;" and it also shows that God's faith is the power by which he works. God by his faith made the worlds.—Heb. xi. 3. Rom. iii. 27 shows that it is "the law of faith" that justifies man. Why does it read "by the law of faith?" Because faith personifies God.

The word *of* here holds the same relation to faith that it has in the following statements: "The law *of* God;" "The law *of* sin and death;" "The children *of* Israel;" "The children *of* the devil." It means the power back of the law that executes it, and is the cause of the result. Hence when we read, "Faith cometh by hearing, and hearing by the word of God," it explains how the power that is in Christ is imparted. It is imparted to the dead spiritually, just as it was imparted to the dead Lazarus. John v. 25: The spiritually dead hear because they are quickened — made alive. Then they receive Jesus—the Word of God.—Eph. ii. 1.

Rom. x. 5 describes mind belief. Ver. 6 describes the belief that is the law of faith. Ver. 8: "The word [Christ] is nigh thee, * * even in thy heart [not in the mind]: that is, the word [Christ] of faith, which we preach." The apostles did not preach the belief of man, for that is unbelief; but they did preach the Word—Christ. As I understand it, what is meant by the word being in the mouth and in the heart, is Christ formed in man, by which he becomes a new creature. Therefore the life that the Christian lives is by the faith of Christ, by the law of faith, which is the Spirit of Christ.

I do not write this for controversy, but for the single purpose of getting the truth concerning the meaning of faith. How can a natural man have faith when he cannot receive anything spiritual?—1. Cor. ii. 14. How can the carnal (natural) mind receive Christ when that mind is enmity against God, and is not, and cannot be, subject to his law?—Rom. viii. 7. G. D. DUNCAN.

REMARKS.—I think the brother's expressed purpose is commendable, and his two questions in the last paragraph are worthy of attention. Evidently only the "quickened" (Eph. ii. 1) can believe in Christ, repent of sin, or love and obey God.

Concerning "the meaning of faith," it may be well to study the English language a little. Faith, as a noun or name, has several definitions. In the "American Encyclopædic Dictionary," I find: "5. The assent of the mind to what is stated or put forward by another; trust or confidence in the veracity or authority of another, etc;" and: "7. That which is believed on any subject in science, politics, or religion; a doctrine or system of doctrines believed in and held; a creed."

The first of these definitions refers to faith as an *act* or *"assent* of the mind;" and the second, refers to the *thing believed*. The word seems to be used in both ways in the Bible. The Christ—the living Word—or the gospel of Christ—the *truth* as it is in Christ—is our faith in the second sense. But when we *believe* the truth, that is faith in the first sense. Faith in God is to take him at his word.

In Rom. iii. 3, it seems clear to me that "the faith of God" refers to the *truth* which God has revealed concerning himself, which "some did not believe." No doubt the reason they did not believe the *truth*—the true *faith*—is because they were dead to the truth; they could not apprehend it. Not only the *truth*—the faith—but also the power to *believe* the truth, is of God.—Eph. ii. 8. The gospel is the power of God

unto salvation to every one that believeth it.—Rom. i. 16. The first move is on God's part, and then man becomes a coworker.

If by "God's *faith*" the brother means "God's *truth*," I will not question it; but God is not a Believer. "Through [our] faith *we* understand that the worlds [ages] were framed by the *word* of God," —an expression of his wisdom, love and power. The ages were made for Christ, and our faith lays hold on God's love revealed in Christ—the "Rock of the Ages." I do not see that faith is a personification of God, but the faith of him who is quickened by the Spirit of God, lays hold on him who is the manifestation of God.

A look at Rom. x. 5 shows that it does *not* describe "*mind* belief," nor any other kind. It is speaking of the righteousness which is by *doing*, and the next verse speaks of the righteousness which comes by *believing*—the difference being between the law and the gospel. If there is any difference between the *heart* belief and the belief of the spiritual *mind*, how shall it be explained?—EDITOR.

WHAT HATH GOD WROUGHT?

THE most marvelous century in the annals of time has just taken its flight into the mighty past, and we have welcomed the first of a new century, a just conception of whose progress and triumphs is beyond the ability of finite intelligence. The nineteenth century was characterized as an age of unparalleled activity in all departments of human labor. Progress in science, in the arts, in important and useful inventions and discoveries has been without parallel in the last fifty years. If measured by the wonderful achievements of the nineteenth century the man now living who was born prior to the middle of this century has lived longer than would a man have lived had he been born at the beginning of the Christian era, and lived to the close of the eighteenth century. On this score many of us here today are older than was the far-famed Methuselah at the time of his death.

Some of the chief products of the wonderful century which has just closed are the railway locomotive, steamboat, sewing machine, bicycle, self-binding harvester, knitting machine, threshing machine, telegraph, telephone, phonograph, electric light and heating, photograph, typesetter, typewriter, improved printing press, electroplate, electrotype, vaccination, automobile, and various other inventions and discoveries too numerous to mention. * * * *

Among the things most notable characterizing this wonderful period are the abolition of slavery in our heaven-favored republic, the fast growing tendency to Christian unity in the religious world, and the unprecedented efforts of the various religious denominations to extend a knowledge of the world's Redeemer to all the inhabitants of the earth. In the contemplation of the wonderful achievements of the last fifty years, we are reminded of that most appropriate and ever memorable cable message that was flashed across the Atlantic cable which connected the Old World with the New World, "What hath God wrought?"—*Wm. Roe, in Buchanan Record.*

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE EASTER GOSPEL.

(Revised.)

THE Easter Gospel is good all the year. It is the Gospel of Resurrection—the new life of Christ. The ancient Saxons observed Easter as a Spring festival in honor of the Goddess Ostara, or Eastre, the personification of the morning—the sun-rising—and of the opening year; and for it the "Church Fathers," perhaps because of its typical significance, substituted the Christian festival, in commemoration of the spiritual Sun-rising—the resurrection of Christ. The ancient people used eggs as symbolical of the reviving of nature in the Spring, after the death state of Winter; and from the Christian point of view, they have been used as emblematic of the resurrection.

In the early centuries of the Christian era there were differences of opinion concerning the right time to observe Easter—the Western churches using the Sunday nearest to the full moon of Nisan, and the Eastern churches, the seventeenth day of Nisan; but the Council of Nice, in A. D. 325, secured uniformity by fixing upon "the first Sunday after the full moon which occurs on or next after March 21."

Whatever we may think of the "authority" of the "Church Fathers," the resurrection of Christ belongs to us all, and we have a right to commemorate it if we will. If the observance helps people to realize that Christ lives, it is well; and if some do not need the external reminder, they may take part in the service for the benefit of others.

In 1. Cor. xv., Paul declares the gospel to be the death and resurrection of Christ, adding the fact that he was seen after he rose by many credible witnesses. There is nothing that people more need, that would give them more peace, joy, strength, consolation and cheerful hope, than to *realize* that Jesus lives—*really lives*—to die no more, that he is our personal Friend and Saviour, and that because he lives, we shall live also.—Rev. i. 18; John xiv. 19. And no truth of history is better authenticated than his resurrection.

Christianity required that Jesus

should die and live again. When he appeared to be dead, sooner than was expected, a soldier pierced his heart, and the flow of blood and water proved that he was dead. The Centurion, accustomed to such executions, was convinced that he was dead, and so reported to Pilate. The tomb in which he was laid was new —had never been used before,—so there could be no doubt about the identity of the body. At the request of his enemies, the sepulcher was sealed and guarded. But there was a supreme act of divine power, and he rose, and there was a vacated tomb. He showed himself alive by "many infallible proofs."—Acts i. 3. He appeared ten or eleven times in forty days. The disciples were not expecting his resurrection, and were not easily convinced, but the evidence was made so clear that, afterward, they were willing to suffer and die for their faith. He showed them that he had flesh and bones; he called attention to the spear-mark and the print of the nails; he ate with them; he walked and talked with them;—and most of his appearings were in the daytime.

Afterward the disciples were mentally transformed by the new truth. They had a higher, a spiritual conception of God's kingdom and plan. They were able, by miracles, (which would not have been possible if Jesus had not been alive to fulfill his promise of sending the Spirit), to convince multitudes of the truth of his resurrection. The conviction of sin by the Spirit which he promised; the quickening and regeneration of thousands who were dead in sin; the existence of the Christian Church, and the progress of the world under Christian influence—all these are proofs that he rose and lives as he foretold. The continual observance of the first day of the week from that day till now is a witness to the early faith in his resurrection. It would have been impossible to introduce the observance of the day later. If any doubt this, let them try to introduce a new birthday for Queen Victoria or George Washington, or a new Independence Day for the United States.

The resurrection of Jesus was the climax of his wonderful career. It was the greatest evidence of his divinity. And it was and is the key of hope for mankind. The gospel, of which it is the crowning truth, is the power of God unto salvation—the power to elevate the race from sin to righteousness—from death to life. There is a living God, which is proved by the truth that there is a living Christ; and the Spirit coming from the Father, through the Son, is an abiding Comforter and Guide.

Let us consider more fully 1. Corinthians xv.—the great resurrection chapter. Paul is the only Bible writer who treats the subject in such a complete manner. His primary purpose doubtless was to correct the Sadducean error which had appeared in the church at Corinth, "that there is no resurrection of the dead," (Ver. 12.) but in doing so, he gives a comprehensive view of the plan of salvation.

I. THE DEATH AND RESURRECTION OF CHRIST.—Vs. 1-11. These the apostle declares to be the gospel—good tidings—which he had preached

to them, which they had believed, and by which they were saved, (Rom. i. 16), unless they had believed in vain—which they had not.—Vs. 14, 20. What the apostle preached was not terrible and hopeless, but cheerful and joyous, in keeping with the angelic message,—"good tidings of great joy, which shall be unto all people."—Luke ii. 10. It was an expression of God's grace—loving favor—by which the apostle was transformed.—Ver. 10.

But why is it good news that Jesus died and rose again? There must have been a direct relation between him and all for whom he died, so that what he did for them affected them for good. If he was related to only a few, then he died only for that few; but as "he tasted death for every man," (Heb. ii. 9), he must have been related to all.—See also 1. Tim. ii. 4-6. Paul says he died for our sins. How could he do this? What the apostle says farther on in this chapter about Christ being the Second Adam (the Head of the race for regeneration, as the first Adam was the head of the race for generation) is the solution of this subject. God does everything, on both the natural and spiritual planes, through a seed. Of this the relation of a kernel of wheat, or of any seed, to the crop is an illustration. The crop is in the seed, germinally, and all that is done to or in the seed, affects the crop. If we remember that Christ is the Seed, and that the race (the whole world of mankind) is the crop, then it is easy to see how His death and resurrection affected us and was gospel.

God sent his Son into the world of mankind, to reveal his love, and to bear the world's sin to the cross, and destroy it. By taking our nature (being made in the likeness of "sinful flesh,"—Rom. viii. 3), he was made sin for us (2. Cor. v. 21), and thus was able to "condemn sin in the flesh," and "bear away the sin of the world."—John i. 29. How else could he bear our sin but by taking our sinful nature? How could he suffer being tempted, overcome, and condemn sin in the flesh, if he did not have our sinful nature? "In that he died, he died unto sin once."—Rom. vi. 10. Whose sin? "Our sin." As he took our nature, and bore our sin to the cross, and died to it, and rose free from it, it is easy to see how we were justified, and "reconciled to God by the death of his Son."—Rom. v. 10. "He died for [on account of] our sins, and [we being justified by his death to our sins] he was raised for [on account of] our justification." As we were justified and reconciled by his death, his resurrection was not the *cause* of our justification, but the *result* and *proof* of it. His resurrection proved the efficacy of his death. "Being justified [by his all-inclusive and all-atoning sacrifice], by faith we have peace with God, etc."—Rom. iv. 25-v. 1. The enmity (our sin) was slain by the cross, hence he rose a Victor over our sin, and came, by the Spirit, and preached peace.—Eph. ii. 14-17. We do not believe it to make it true, but because it *is* true, and so we have peace and joy. This makes his death and resurrection gospel indeed.

This is not Substitution, but something better. The relation of

a substitute to others is *artificial;* but the relation of Christ to all for whom he died is *vital.* It is the vital *oneness* of Christ with mankind in God's great plan that makes his death and resurrection gospel. When he died, all died.—2. Cor. v. 14, R. V. And for the same reason, when he rose, all rose. This is far better than to have him die and rise instead of us.

The resurrection of Christ is the assurance that his death to sin for us was a success. "God has given assurance unto *all* men, in that he has raised *him* from the dead."—Acts xvii. 31.

As the death and resurrection of Christ is the gospel, which we are to believe because it is true, we may see why the ordinance of baptism —a *symbolic* death and resurrection —may be used as an expression or confession of our faith in him.—Col. ii. 12; Rom. vi. 3-5. Jesus passed through both the symbol and the reality, and it is our duty and privilege to do the same.

II. THE RESURRECTION OF ALL.—Vs. 12-29. As death is the wages of sin, so justification is the cause of resurrection. As when Christ died, all *died,* so when he rose, in him (as the Unit of the race and the expression of God's purpose) all *rose.* As surely as he bore the sin of all, and died for all, so surely all will rise. The doubters in the church at Corinth had not questioned the fact that Christ rose. It was "the resurrection of the dead" which they were denying. They had not learned clearly the relation between Christ and the race. At the twelfth verse, the apostle begins to apply what he had preached and they admitted, to the removal of their doubt: "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The justification which secured *their* resurrection was the cause of *his.* Hence, "If there be no resurrection of the dead, then Christ is not risen."

Paul makes the relation of the resurrection of Christ and of others very emphatic. His preaching and their faith were both vain, and the preachers were false witnesses of God, if the dead are not to be raised, "because," he says, "we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then Christ is not raised." He makes the resurrection of the dead equally certain with the resurrection of Christ, and declares the whole doctrine and hope of immortality a miserable failure if this is not true. He works up to a climax of hopelessness, and then turns on the light of faith and hope again: "But now is Christ risen from the dead, and become the firstfruits of them that slept."

How many are included in "the dead?" Some are inclined to limit this to those who die in the faith. But evidently "the dead" here includes all for whom Christ died. If he died only for a few, then only a few were justified by his death, and therefore only a few will, or can, be raised. But as surely as he died for all, "tasted death for every man," and "gave himself a ransom for all," so surely all are included in the resurrection.

When Paul meant "the dead in

Christ," he said so. "The dead in Christ shall rise first." But "the dead" has no such limitation. Paul declared before Felix his "hope toward God, that there shall be a resurrection of the dead," and then defined it by, "both of the just and unjust."—Acts xxiv. 15. This shows what Paul meant by "the dead." And he could not have spoken of the resurrection of the unjust as a part of his *hope*, if it were an utterly hopeless thing.

But, in 1. Cor. xv, we have Paul's own explanation: "For since by man came death, by man came also the resurrection of the dead." And as if he would anticipate and answer all suggestions of limitation, he immediately adds, "For as in Adam *all* die, even so in Christ shall *all* be made alive,—*every man* in his own order." The suggestion of different orders, to include "every man," proves that he does not refer to believers only. And he carries his argument forward to a climax in other language, leaving no room for limit or doubt. He touches upon the future conquering reign of Christ, after the saints are with him to share his reign, even to the subjugation of all his enemies, and the destruction of death, when God shall be all in all. This cannot be while there are any living enemies. And death cannot be utterly destroyed while any remain under its power. To destroy life is to kill, and therefore to destroy death is to make the dead alive.

The Sadducees denied the resurrection of the dead. In answer to their question, concerning whose wife the woman who had seven husbands would be in the resurrection state, Jesus first showed that in that state they will neither marry nor be given in marriage, but be deathless and equal to the angels; and then he added: "Now that the dead are raised, [not even excepting those unbelieving Sadducees, of whom this woman and her seven husbands were examples], even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for *all live unto him.*"—Luke xx. 27-38.

We see that Paul and Jesus alike, in speaking of "the resurrection of *the dead*," had no thought of limitation, but included all mankind. It would be impossible to find language more comprehensive. Because Christ died and rose for all, all shall be made alive in him.

As a foregleam of this glorious resurrection of the dead, Christ and his followers are "baptized," not only for themselves, but, "for the dead." The firstfruits are to sit with Christ in his throne and share with him in his future work.

THE NATURE OF THE RESURRECTION.—Vs. 35-58. Whether a universal resurrection is gospel, depends upon its nature. Hence the importance of Paul's question: "How are the dead raised up? and with what body do they come?" That salvation from sin is inseparably connected with the resurrection, is shown in the beginning of the chapter; and if the truth were seen by all, that Christ was raised because the whole world, whose sins he bore, was justified by his death; and that the resurrection of mankind is God's process of realizing in them personally what was done for them in Christ, we would hear no more of the non-resurrection of the unjust, nor of their being raised to

be consigned to endless woe or death. There will be no sinners nor dead people when the resurrection is complete.

This view does not ignore future judgment or punishment (chastisement or discipline) though Paul does not here treat of this subject, but gives the final result. The judgment is not *after* the resurrection, but men are first awakened, and then raised, or brought to victory, *by* the process of judgment. "He shall not fail, nor be discouraged." "He shall send forth judgment unto victory."—Isa. xlii. 1-4; Matt. xii. 18-21.

It would help some if they could see that this judgment-resurrection process is going on in this life in all Christians, who are said to have the new, or resurrection life.—See John iii. 36; v. 24; Philip. iii. 9-14; Col. iii. 1-4; 1. John iii. 14; v. 11, 12. Their sins go before to judgment, and they are passing through the fire that purifies.

It would do many good if they could see that this judgment-resurrection process is not limited to this life, but that the world is to be judged after death, and also unto victory. The law always judges unto death, but Christ always judges to life and righteousness.—Rom. v. 18, 19; vi. 23. "The dead shall hear the voice of the Son of God, and having heard, shall live."—John v. 25.

The nature of the resurrection is more than implied in the statement of verse 22: "As *in Adam* all die, even so *in Christ* shall all be made alive." To be in Adam means to be partakers of his nature; and to be in Christ can mean no less than to be partakers of His nature. In this, as in all else, the God-given nature produces its own form or body. In the latter part of the chapter Paul treats mainly of the nature and glory of the resurrection body.

Some think that the same body that died must be raised, or it would not be the same person. This idea is based on the supposition that the body is the entity. But we do not lose our personality though our bodies are constantly changing. If the apostle had believed that we must have the *same* body, he would not have needed to ask: "With *what* body do they come?" But having asked the question, he goes on to answer it. Using the sowing, dying and growth of grain as an illustration of the sowing, dying and resurrection of man, he declares that the body sown is "*not* the body which shall be," but yet that God will give every seed (or entity) a body of its own. He shows that each man will not only have a different body, but another *kind*. He explains that there are two kinds of bodies—celestial (heavenly) and terrestrial (earthly), and that each has a glory peculiar to itself. He speaks of three degrees or grades of glory in the resurrection (or heavenly) life—as illustrated by the sun, moon and stars. All will have the heavenly kind of body, but not all the same degree of glory. There will be room for all necessary variety. The righteous of this age of peculiar trial shall shine as the *sun* (Matt. xiii. 43), and those who have this hope may be willing to let others have the degree of glory which the Lord will give them.

The contrast between the two kinds of bodies, the earthly and the heavenly, Paul explains to be the same as between the two Adams. By the first Adam, God gives us all earthly bodies by the law of generation; and, by the Second Adam, he gives us all (every man in his own order) spiritual bodies by the law of regeneration. The apostle names four elements in the contrast. In the first Adam, we have corruption, dishonor, weakness, a natural (animal) body; and in the Second Adam, incorruption, glory, power, a spiritual body. "First the natural [animal], and afterward the spiritual." "And as we have borne the image of the earthly, we shall

also bear the image of the heavenly." (See also Psalm xvii. 15.)

Our earthly bodies are the expression of our earthly nature, and are adapted to the conditions of mortal existence, but they cannot enter the kingdom of the immortals. Hence all shall in due time and order be changed from the flesh and blood state to the heavenly. That will be victory indeed. God shall be all in all.

The three conditions of a common insect may illustrate the change of which we speak. The same creature exists in three states: (1) the caterpillar; (2) the chrysalis; and (3) the butterfly. In the first, it, like the natural man, grovels in the dust; the second may illustrate the death state; in the third, it has a new form, is a thing of beauty, and rises to the heavens. How different, and yet it is the same creature. We need not be afraid of losing ourselves, though our body shall be glorious and heavenly.

The change from the death-state of Winter to the new life and beauty of Spring, is an illustration of the death-destroying or life-giving power of Christ. It is not the resuscitation of a corpse, but the bringing forth from dormancy to activity, beauty and glory, by the power of the Sun of Righteousness.

Paul did not regard this large faith and hope as dangerous. It is dangerous and discouraging to believe that the Lord can fail—that any case of sin and death is beyond his redeeming power. The certainty of success is the strongest motive to faithfulness in all truly Christian work; hence Paul, referring to the universal victory, says: "*Therefore*, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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EDITOR'S APPOINTMENTS.

Apr. 29, and May 1, Chicago, Ill., 6006 Green St. 7:30 p. m. May. 2, Chicago, Ill., 278 N. May St., 7:30 p. m.

May. 5. Open for special arrangements.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus and Peter.—John xxi. 15-22.

(Lesson for May 5.)

GOLDEN TEXT.—Lovest thou me.—John xxi. 17.

INTRODUCTION.—This lesson refers to what appears to be the seventh appearance of Jesus, in all, but the third to the disciples as a company.—Ver. 14. Soon after he had risen he sent them word that he would meet them in Galilee (Matt. xxviii. 7, 16), but he appeared several times meanwhile, giving them proofs of his resurrection. Soon after the appearance mentioned in our last lesson, the eleven went into Galilee, (Matt. xxviii. 16), and waited for the appointed meeting. They probably had been told when the greater gathering would be, and while waiting for it, seven of them went to the Sea of Galilee, near their homes, and the place of their former labors.—Matt. xxviii. 16; John xxi. 1, 2.

Towards evening Peter proposed to go fishing, and they all went with him. Why did they go fishing? Some think it was because of doubt and discouragement; but it may not have been that at all. They may have needed to earn something. It may have been for recreation—reviving the memories of their old work. And it may have been to make it easier waiting for what they so much desired. When one is doing pleasant work, how time flies! Work is often a great means of relief in sorrow.

The disciples toiled all night in vain. They caught nothing. It was better they should not succeed at their old work. They were to engage in a new work, and there was a lesson to be learned. This was no doubt the object of this seventh appearance. When the morning was come, and the disciples were approaching the land, Jesus stood on the shore, but they did not know him. He was as a stranger. In a friendly way he asked if they had caught anything, and they said, No. Then he told them to cast the net on the right side of the boat and they should find. They obeyed, and caught an hundred and fifty-three great fishes. It is always safe to obey the Lord.

Jesus knew where the shoal of fishes was. This was divine knowledge, and the result made John say to Peter: "It is the Lord." Then Peter, impetuous as ever, waiting for neither fishes nor boat, girt his fisher's coat about him, plunged into the water and swam to the shore. The other disciples were no doubt as glad to see the Lord, though not so demonstrative. They brought the boat and overloaded net to the shore. Jesus was ready for them with a fire of coals, and fish laid thereon, and bread. He called for some of the fishes they had caught, and then invited them to eat; and he ate with them—showing that he was with them, not merely as a spirit, but as one who could use material food.—Vs. 1-14.

Jesus cared for the material good of his disciples. He honored earthly labor. We should not be discouraged at the apparent want of results when doing our duty. By the Lord's blessing results are sometimes better than we expected. It is always safe and necessary to trust and obey.

I. PETER'S FORGIVENESS.—Vs. 15-17. Peter was called to the ministry after an extraordinary draft of fishes; here is another at his restoration. He must have felt strangely since the three denials. Having the spirit of penitence, no wonder he hastened to be with Jesus alone. After they had "broken their fast," (R. V.), Jesus addressed himself to Peter. He used the old name, Simon. He had denied Jesus before witnesses. Now a public confession of his love is called for. "Lovest thou me more than these?" More than what? Some think more than the food—earthly good—or the old business as a means of obtaining it. Perhaps he meant "more than these"—the other disciples—"love me." Peter had virtually claimed this

when he boasted that though all others should deny Him, he would not. But his weakness had been proved. Surely he had learned the lesson. He does not boast of a greater love, but says, "Lord, thou knowest that I love thee." He confessed that Jesus knew his heart. Jesus said: "Feed my lambs." He was to prove his love for Christ by doing his work. The lambs are the young disciples—young in years or experience. Jesus cares for the weaker ones and provides for them first. For an expression of his loving care see Isaiah xl. 11. This command to Peter shows Jesus' love for the young, and his confidence in the repentance and ability of Peter.

Jesus was not satisfied with one confession of Peter's love. He repeated the question: "Lovest thou me?" and received the same reply, and then said: "Feed [tend, R. V.] my sheep." He was to be an under-shepherd for Christ. Isa. xl. 11; 1. Pet. v. 1–4. But a third time Jesus said: "Lovest thou me?" and Peter was grieved. Had he forgotten that he had denied Jesus three times? He said emphatically: "Thou knowest *all* things; thou KNOWEST that I love thee." This time Jesus said: "Feed my sheep."

The word "love" in Jesus' first and second questions is *agapan*, —high friendship love,—but in the third question he used *phileis*, — warm longing love. And Peter used the latter word in all his answers. And, critically, the three commands are said to be: "Feed my lambs;" "Shepherd my sheep;" and "Feed my little sheep."

II. PROOFS OF PETER'S FORGIVENESS.—Vs. 18–23. That he was honored and trusted in such work is proof that he was forgiven. Jesus foretold Peter's martyrdom, showing that tho he had failed in his boast, he would yet die for Christ. (Origen says he was crucified head down.) Then Jesus said: "Follow me." He probably followed literally along the shore: but he was to follow his teaching and his example. The way of the cross leads to the crown.

Peter saw John following, and said: "And what shall this man do?" Jesus virtually rebuked Peter's curiosity by saying: "If I will that he tarry till I come, what is that to thee? follow thou me." It is not important to have our curiosity gratified; it is all-important that we should follow Christ.

The report went out that Jesus said John should not die; but John did not so understand him. He did not even hint that he would not die though he should remain alive till his presence. "We shall not all *sleep*," is not "We shall not all *die*." Some do not believe that *any* of those who die sleep. To die is instantaneous; but to sleep is continuous. Christians shall not sleep after the coming of the Lord.

The Great Commission.—Matt. xxviii. 16-20.
(Lesson for May 12.)

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 20.

INTRODUCTION.—In order to get all the elements of the commission, read with our lesson text Mark xvi. 15–18 and Luke xxiv. 45–49. But they may not all have been given at the same time. Jesus appeared occasionally in the forty days, and taught them "the things concerning the kingdom of God."—Acts i. 3. They were to make disciples by preaching the gospel; but as a further preparation for their work, they were to remain at Jerusalem until endued with power by a baptism of the Holy Spirit. Preaching the gospel, faith, repentance, baptism, salvation, or remission of sins, are all named in the commission. And according to Mark xvi., extraordinary power was to be given, as when the twelve were previously sent out with a limited commission.

I. THE MEETING IN GALILEE.—Vs. 16, 17. The eleven went into Galilee. They did not all necessarily go together. The seven whom he met at the sea

probably went first—before the time for this meeting "in the mountain." The time and place had probably been appointed beforehand.—Matt. xxvi. 32; xxviii. 7, 10. The other appearances were incidental; this was the promised manifestation. Probably the "five hundred at once" (1. Cor. xv. 6) saw him at this time. Perhaps these were the body of believers, many of whom lived in Galilee, the field of much of Jesus' labors. Those who had been healed and forgiven, and who loved him dearly, would be there. What a meeting! "And when they saw him," him who had been crucified, dead and buried, saw him alive, "they worshiped him." They probably fell on their faces in awe and reverence; "but some doubted." The doubters were probably among those who now saw him for the first time. It was so new, so awful, so above the ordinary, no wonder they doubted. They were not credulous, but were hard to convince; and that they were compelled to believe, is good evidence that He was alive.

What people need now is to *realize* that Jesus lives, and this because the world, whose sins he bore, was justified and reconciled by his death; and that, therefore, because he lives, we shall live also. Is it a mere theory with us, or a matter of *consciousness*, that Jesus lives? Let us all think of some fact in history, or some personal experience, that depends on the fact that he lives. Can we say: "I *know* that my Redeemer lives?"

II. CHRIST'S POWER AND AUTHORITY.—Ver. 18. "All power [authority, R. V.] is given unto me." It is said that the English has no equivalent for the Greek word here rendered power—that it includes the ideas of both power and authority — power coupled with right. Men sometimes have the right without the power, and sometimes the power without the right. Jesus had both.

"In heaven and in earth." God's power and authority were back of him and manifested in him—the power of life, power of love, power to heal, forgive, cleanse, regenerate, and judge unto victory. Nothing is lacking. None can hinder him. The angels are his servants. He has power over the elements. He is the Head of the church, the King of the nations and the Master of devils. All this he proved in his ministry, and it is emphasized by his victory over sin and death. His resurrection is the greatest miracle—the one which includes all needed power to raise and save the race. He who was dead lives forevermore and has the keys.—Rev. i. 18.

III. THE COMMISSION TO DISCIPLE. Ver. 19. "Go ye *therefore*." The commission was based on his authority and power. It was no venture. He knew what he was doing, and their success was assured according to his plan.

"*Go* ye." They had come to him; now he sends them. The gospel was not to wait for the people to come to it; it was to be carried to them. They were to be missionaries—home and foreign. As "fishers of men," they were to cast their net into the sea of human life. The gospel was for "all the world," "all nations," "every creature." Will not the commission hold good till all have heard it?

"Go *ye*." Who is meant? Was it only the apostles? If so, by what commission have men preached the gospel since the apostles' day? Some may think Jesus meant the apostles and their "successors;" but the apostles have had no successors; they have not gone out of office.

Evidently the commission was for the whole Church. The "five hundred" doubtless were included. All believers, in all the age, have the command, "Go *ye*." Those present represented the whole body of Christ. It is the work of the body to do what He wants done

in the earth, as it is His work to do in the heavens what the body needs to have done. We are *all*—all who have been baptized by the Spirit into the one body—called to preach the gospel to the world. Some can do one part of the work, and some another—all being co-workers with Christ.

"Teach." This word is not the same as "teach" in the next verse. It means to "disciple." The work of the church is to make disciples (learners, followers) of all nations, every creature—a great work indeed. Will it ever be fully done? People are discipled in the true sense only when they become loyal to Christ. Believing in his power, we cannot doubt his success.

"Baptizing them." With water? Why not? Men cannot baptize with the Holy Spirit. Paul seems to teach that what man can do is a symbol, or shadow, of what the Spirit alone can do.—Rom. vi. 3-5; 1. Cor. xii. 13. The ordinance is an outward sign of an inward work—death to sin and rising to righteousness.

"Into the name." Not three baptisms, but one baptism into three names, is here required. The symbolism is marred by three baptisms. "In that he died, he died unto sin *once*," (Rom. vi. 10) and he rose only once. We need to die and rise but once. As in the reality, so in the likeness.

IV. THE COMMISSION TO TEACH DISCIPLES.—Ver. 20. "Teaching them [the disciples] to observe all things whatsoever I have commanded you." The word "teach" here means to instruct. A man becomes a disciple when he becomes loyal to Christ. Then he is to go on learning "all things" revealed for his knowledge, comfort and use. A "disciple" is a learner. It is more important *to be* a disciple than *to be called* a disciple. We are to grow in grace and knowledge. All Scripture (divinely inspired) is profitable to perfect the man of God. "Feed my lambs," and "Feed my sheep." "Milk for babes, strong meat for those of full age." But we are not to be contented to remain babes. Disciples go on to perfection. When we stop learning, we cease to be disciples.

V. HIS PROMISE.—Ver. 20. "Lo, I am with you alway." Away bodily, but present by his Spirit! "Christ in you." Though in heaven, yet "in the midst" of the churches.—Rev. i. 13. "When two or three are gathered in my name, there am I."

"Even unto the end of the *world*,"—"consummation of the *age*"—the gospel age. Does this imply that the whole work will be done in this age? No; this is only a preparatory age. In it he is *with us* by his Spirit; but afterward we shall be *with him* in his glory. The future successful reign is that for which this is the preparation, and the good-news shall be made fully known; for all shall know the Lord, from the least to the greatest. See the final deliverance of the whole creation, in Romans viii. 19-21.

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GOD'S CHURCH—THE ELECT.

"Elect according to the foreknowledge of God the Father, through sanctification [setting apart] of [by] the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace and peace be multiplied."—1. Pet. i. 2.

ACCORDING to Scripture we understand there is but one Church, and that Christ is the Head of it,—not Luther nor Calvin, Priest nor Pope. Christ is the Rock on which the Church is built. On this Rock every true Christian stands; and the Lord knows them that are his. His sheep hear his voice, and they follow him. Although there are numberless sects, in which the wheat and tares are growing together, yet this is the time of separation. The harvest gathering is going quietly on. There is a restless condition in all the sects. "The bed [creed] is shorter than that a man can stretch himself; and the covering [self-righteousness] narrower than that he can wrap himself."

There is a crying for wine in the streets. The creeds are becoming distasteful. The true Church must come out of confusion into broader fields of thought. They want a clearer understanding of the Word. Thank God for this awakening. Many are stepping out of sectarianism into the open field of thought. They wait for light, but behold obscurity; for brightness, but they walk in darkness. They are met on every side by false teachers—worse than sectarianism,—in the form of Christian Science, higher criticism, Spiritualism, and isms of all kinds. No wonder they grope like the blind. They look for judgment, but there is none; for salvation, but it is far off.

Here is where Satan is crafty. He leads the unsuspecting minds in by-paths, by means of the works on higher criticism, some of which have much truth, and therefore all the more dangerous. They make light of the Word of God, calling it only human history, and not very reliable at that. They say Christ is no more divine than man; that man can save himself, etc., etc. What a sad state of things!

But what of the Church? What part is she to take at this crisis? This question is troubling some. The nominal church is planning all sorts of schemes to add numbers. They are trying to build the house, but not according to the plan of him of whom it is said: "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh in vain." But they are doing the best they know how. In many cases it is the blind leading the blind; and yet we know the good they do will not be lost, while much of their work shall be burned, and they themselves saved, so as by the fiery judgments which are impending. It is their conventionalism, their staid, stiff-necked sectarianism, that keeps them aimlessly working and beating the air.

But shall we who know what the Word says about this time, be fretting ourselves in like manner? Is it time to go out into the highways to compel them to come in?—like it is done many times, compelling little children to come forward, who have no idea of faith in Christ. They will do more harm than good by that forcing process. Christ is *selecting* his chosen ones in a thief-like manner. His voice is not heard in the streets. His is a chosen generation, a royal priesthood, a peculiar people; and *we* should show forth the praises of him who hath *called* us out of darkness into his wonderful light. We know the secrets of the plan of God, and of the times and seasons we are not ignorant, for they have been revealed unto us by the Spirit. We are the children of the day. We are not in darkness as regards this time of the presence of Christ, who is taking care of his work of selecting his helpers by the counsel of his own will. We rest in him.

It is not my purpose to belittle the

work of sowing the seed, the gospel truth, every time, everywhere, in the sects, or among those who make no profession. We cannot tell the good that may be done by casting the bread upon the waters. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." If we watch from day to day, we will find the Lord puts opportunities in our path right along where we can honor him in little deeds. Deeds of kindness, in any way, at any time, are seeds that will tell in the great harvest at the end of the age of sin, when the books are opened. Christ in due time will draw *all* to himself. Let us improve the time (for it is short) in making our calling and election sure. Let us examine and judge ourselves. Many, seeing our good works, will believe. A Christlike life has great power over sin. Then let us wait patiently upon the Lord, and do what our hands find to do day by day.

Dearly beloved, are we living and walking in the Spirit, with the Lord, as closely as we might? Are we praying without ceasing and in all things giving thanks? Are we studying the Word to keep in touch with the plan and the purpose for which we are called? And are we sure we have entered into that feast? Let us meditate upon these things, and not neglect our gift. All have a gift of some kind. At least one talent has been given us. Are we using it, or are we burying it for fear of making a failure? I had rather make ten failures than to miss an opportunity of using my one talent. It is God we serve. He is not watching to see if we are making a good showing from a human point of view. He looks at the willing heart. The honest and good heart is the soil that brings forth fruit to the glory of God. In this harvest numbers do not count as much as quality and character. Let us have salt in ourselves. "Salt is good, but if the salt have lost his saltness, wherewith will ye season it?" As we have therefore received Christ Jesus, so let us walk in him, rooted and built up in him. Be established in the faith, as we have been taught, abounding therein with thanksgiving. Thus we can rest.

May God help us to be strong in the faith, knowing that, in due time, (after the exaltation of the Church—now being made ready—to be with Christ) the Lord shall come with ten thousand of his saints, to execute judgment upon all;—judgment unto victory, thank God! Not until then will the Lord, through us, begin to deal with the masses. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the firstfruits of the Spirit, even we groan within ourselves, waiting for the adoption—the redemption of our [the Christ] body. And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

With this hope in view, let us be of good courage, and he shall strengthen our hearts. The time of our deliverance is at hand: and our deliverance means the salvation of all, in due time. Praise God!

The times are indeed ominous. The city of confusion (Babylon) is broken down. In the city is left desolation. The gate is smitten with destruction. When thus it shall be in the midst of the land among the people, there shall be as (it were) the shaking of an olive (light) tree, and as the gleaning of grapes when the vintage is done. Then shall they lift up their voices. Then they shall sing for the majesty of the Lord. They shall cry aloud from the sea;—rejoicing among the nations when the vail of darkness is lifted from all faces. Oh! how we long for this time

of light so long ago foretold by the prophet.—Isa. xxiv. Read the whole chapter. It is a grand picture of the present conditions. God help us to read and understand.

MRS. M. A. FINK,
DETROIT, MICH.

EXTRACTS FROM LETTERS.

The Gospel Ship.

FIND inclosed two dollars, one for my HOPE, the other to be used where most needful.

Dear Brother, I am still on the ship, sailing for eternal life. This little bark has weathered many a storm, and seems to be pretty well shaken up, and the powers of darkness seem to be getting close around it, and Satan is putting forth all his power to crush it; but, by the help of God, I will never give up the ship.

May God bless you in your labor of love. D. B.

LEOLA, PA.

A Grand Privilege.

FIND inclosed one dollar for the HOPE. I am always very glad when it comes. I enjoy reading it very much. It must be a grand privilege to be used of God as you have been to bless and open the eyes of so many, and feed the hungry ones—those to whom God has given the desire to know more of his hidden truth. May God bless and keep you in your work. H. E. H.

CHELSEA, MASS.

Opposition Does Not Shake.

AFTER a year's silence, I write again to thank you for so kindly sending me the HOPE, freighted with its precious messages of love. For a few months I have been among relatives in the north part of the state, but the HOPE was still sent me. I met with great opposition in my belief of the Scriptures, but it does not shake me in the least; for the Lord is my Shepherd, and in him I will trust.

I was much pleased with Bro. Goldie's article on the Resurrection. It is so plain that it seems anyone might understand it. I think it would make a good tract to scatter?

I want you to please continue to send the paper to me, and I will send you some money if I can, and as soon as I can. May the blessing of our Heavenly Father continue to you and yours, is the prayer of an aged sister in the largest hope. L. S.

BLOOMER, ARK.

Our Mission Work.

ONE to whom a friend sent the HOPE three months on trial, in hope that he might be interested and become a permanent subscriber, writes as follows:

I am interested in the HOPE. Its composition for Bible reading cannot be excelled. As I would sit down on Sabbath evening to read it, the only regret I had was that it was not twice as large as it is. But my means will not allow me to subscribe, as I am on a new farm, with very little clearing, striving to make a living. But I am thankful for the interest taken in me.

RED STAR, MICH. J. R.

REMARKS.—I often wonder if our readers, who are placed in comfortable circumstances, realize how many are deprived of the privilege of attending church or Sunday School, who scarcely ever hear a gospel sermon, and who are not supplied with gospel reading—being so poor, in the financial sense, that they are in a constant struggle for a bare living for their family. It is one part of our aim to reach as many as possible of the Lord's poor with the "good tidings of great joy," and for this purpose we are receiving *voluntary contributions* from some of those who are interested in our work. A few are paying at the rate of a dollar a month (some more, some less) into our "Mission Fund;" and a brother suggests that

many more would contribute for this purpose if their attention were called to it. Even a few cents a week from many would greatly enlarge the work. Our prayer is that this home mission work may be laid upon the hearts of many, who will be glad by contributions (small or great according to their ability) to give light and joy to many by sending them the better thought of our Father and of mankind. Dear readers, think and pray over this matter. Watch for those who need the truth we have to give; and let all do their best to supply their need.—

EDITOR.

What They Said.

DURING my travels from place to place I have a great many arguments with brethren on the larger hope views. Not long since, a brother, after getting worsted in the argument, said:

"Well, Bro. Ora, my human sympathy would sweep around the whole human family." I then asked:

"Brother, which do you think has the widest sweep, your human sympathy or Christ's divine sympathy?"

Shall I say he was obliged to stop and 'hem? There are very few that would like to say they have more love for a lost world than the Lord Jesus Christ has. Another brother admitted he should be very glad if the whole human family could be saved. I inquired:

"Brother, do you pray that way—that God will bring all to Christ and make them righteous?"

He said: "Yes, I do."

Question second: "Do you believe the Lord has a plan to save all?"

He said: "No, I do not."

I said: "Then, my brother, you do not have any faith when you pray that way?"

He answered: "No."

"Well, my dear brother, have you never read that 'whatsoever is not of faith is sin?' But, if you really mean what you say, and would be glad if the plan were broad enough to take in the entire race, then it follows that if you had been the one that laid the plan of salvation, and could have had your own way, according to the sentiments of your own heart you would have arranged the plan so as to have brought all men to repentance, and so during the ages have saved all."

This was his answer: "Yes, I suppose I would."

"Well, then, my brother, you really think you have a better and more loving heart than the dear Lord has, do you not? And how does it happen that when you talk in meeting you are constantly telling the poor lost ones how much better the Lord is than you are?"

And he too had to stop and 'hem real hard to get his throat clear so as to speak. Now the Bible teaches plainly that God loved the world. Has he ceased to love it? If so, when? Love is not love that changes. Even human love, if pure and true, never changes. Yet this love is but a faint reflection of our Father's love. "God is love." To say that God cannot change is to say that love cannot change. "God is love." Therefore in judgment he is love, and in anger he is love:—love first, last, and without end—always love.

ORA M. CHASE.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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IN LIKE MANNER.

THE words of Acts i. 11, concerning our Lord's return, being in our S. S. lesson for May 19, will tend to raise the question concerning the *manner* of his coming. Being a Person—a living Christ—his coming must be personal, but the question is, Will his presence be visible to mortals? Concerning the circumstances attending the ascension of Jesus and the words of the angels, several things are to be considered.

1. It appears evident that Jesus in the resurrection state (the middle condition) was invisible to mortals, only when for good reasons he chose to appear; and also that on the occasion of the ascension, the disciples, present as witnesses, were so exalted that they could see that which is ordinarily invisible—that is, angels *in white*. When angels of old appeared to mortals, they looked like ordinary men.—Gen. xviii. 1. Thus angels were entertained unawares.—Heb. xiii. 2. We also read of them appearing as fire, in whose presence men fell powerless.—Dan. x. 5-9. So also of the glorified Christ.—Rev. i. 13-17. The angels "in white apparel" appear to belong to a condition between the other two, and to be visible to mortals only when their eyes are opened to see the first degree of the normally invisible. To this middle condition the risen Jesus belonged, and was therefore invisible to mortals except by miracle, either upon himself or upon the witnesses. Hence, even if "in like manner" means coming back in precisely the same kind of a body he had in that middle condition, he would not necessarily be visible to the natural eye, though he might appear if he saw fit. But we have no *promise* of seeing him till we are made like him.—1. John iii. 2.

2. Acts i. 11 does not say, "Ye shall *see* him so come," as many seem to think, but he "*shall* so come." They saw him go; but that he could have gone without being seen is evident, because he was invisible most of the time during the forty days. The ascension was (and so the return will be) but passing through the vail between two invisible conditions — represented

by the two covered apartments in the earthly tabernacle, which are "figures of the true."—Heb. ix. 24. So that he could come to the same condition in which the witnesses were permitted to see him, and still remain invisible to mortals. Those who *expect* him to come in the *flesh* are liable to be deceived by the "lo heres" and "lo theres" of this strange time.

3. It is not certain that the Greek phrase—"hon tropon"—should be rendered "in like manner." It may refer to the *certainty* of our Lord's return, and not to the *manner*. "Hon tropon" occurs in but four other places in the Greek New Testament, and in them the exact *manner* is not the idea expressed. Two of the passages are Matt. xxiii. 37 and Luke xiii. 34—two accounts of the same expression of Jesus: "How often would I have gathered thy children together *as* [hon tropon] a hen doth gather her brood under her wings." The *loving care* of the hen seems to be the point of the illustration, and not the *manner* of the gathering.

The third passage is Acts vii. 28: "Wilt thou kill me, *as* [*hon tropon*] thou didst the Egyptian?" Was it not the *certainty* rather than the *manner* of the killing that the man dreaded?

The fourth passage is 2. Timothy iii. 8: "Now *as* [*hon tropon*] Jannes and Jambres withstood Moses, *so* do these also resist the truth." The modern opposers were not following the *manner* of the ancient magicians, by turning water into blood, etc., but the resistance was equally *certain*, and in the same spirit.

Were it not for tradition, it does not seem that so many translators would have rendered *hon tropon* "in like manner" in Acts i. 11, and thus give apparent reason for what is not taught anywhere else in the Bible. In view of the use of the phrase in the other four places, it seems that the substance of the angelic announcement was: "As surely as Jesus went away, so surely will he come again;"—as when Jesus himself said: "If I go * * I will come again." And yet, should he come in exactly the same manner in which he went away, it would be in a body normally invisible to mortals, and quietly and unobserved by the world.

The second coming is too often confounded with his coming in all his glory, and all the saints with him; but the second coming is when he comes *for* his saints,—to gather them together unto him,—and therefore the coming *with* his saints,—"the manifestation of the *sons* of God,"—as a result of which "every eye shall see him,"—must be a third coming.

It is not necessary that the Lord's second coming should be, like the first, on the plane of the flesh, in order to be apprehended by those who see the difference between the fleshly plane of the Jews and the spiritual plane of Christians. The difference is the same as between the outward man and the inner man. The two comings are related to each other as "First the natural, and afterward the spiritual," just like the two dispensations of which they are the end. Christ came the first time to the level of men born of the flesh, and he comes the sec-

ond time to the level of men born of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Paul's contrast between the two Adams and the two kinds of bodies (animal and spiritual) is the key to this subject.—1. Cor. xv. 40-50. The fleshly is the earthly, and the spiritual is the heavenly. It will not do to say that a spiritual (heavenly) body is a fleshly body without blood; for flesh and blood are precisely the same in substance. Paul's statement excludes flesh, or an earthly body, from the kingdom of God, as much as it excludes blood. In Jesus' statement (John iii. 6) the term flesh includes all there is of the animal man. And both Jesus and Paul teach that the earthly or fleshly body cannot enter the kingdom of God. And we shall meet Christ, be like him, and see him as he is, when we are born of the Spirit.

We think the coming of Christ to the middle condition,—represented by "the air," the literal mid-heaven —to meet his saints who are to be caught up to that same condition, is a far better hope than the idea of his coming again in the flesh,—a reincarnation. "He that hath this hope in *Him* purifieth himself, even as *He* is pure." We shall be with the Lord, and with each other, when made like him.

CAN THE LORD FAIL?

A BROTHER (D. A. W.), writing to order some books and papers, speaks of the truth gaining ground in their meetings, and of "two ministers and several others fully out for complete victory." He also speaks of two other ministers who often quote Acts iii. 23 and Isaiah lxv. 20 as proof of the final and hopeless destruction of the wicked;—or, the brother thinks, "to prove that the Lord is *not* able to subdue *all* things [persons] unto himself; and that Jesus is not quite able to complete with full success his mission of saving the world." Hebrews vi. 4-6, he says, is another of their favorite passages, and he asks for an explanation of these several texts.

In reply, I would say that the Bible not only teaches that the Lord is *able* to subdue *all* unto himself (by the same method by which he changes the body of his saints—Philip. iii. 21) but also that "All things *shall be* subdued unto him." —1. Cor. xv. 28. And they are not subdued by being annihilated, but by being filled with God, as the same verse shows. Death, not life or living beings, is the last enemy to be destroyed; and to destroy death must be the opposite of destroying life. The Lord's revealed method of finally destroying his enemies is by *reconciling* them.—2. Cor. v. 19; Col. i. 20.

Now, if *all* things are to be subdued and reconciled to God, there can be neither endless woe nor endless death. Then all destructions —and there are many—must precede, and be limited by the resurrection, which is God's method of destroying death, or swallowing it up of life and victory. No matter how many passages show that the wicked are cut off or destroyed or utterly perish, they are not at all out of harmony with the final salvation of all. But it is impossible to harmonize the idea of endless or hopeless destruction with the many

promises of the final victory of Christ and life and righteousness. Acts iii. 23 and Isaiah lxv. 20, and all other passages speaking of death, *must be* fulfilled before the final destruction of death and hell. "Thou turnest man to destruction, and sayest, *Return* [rise again] ye children of men." None of those passages trouble us. They cannot mean endless death, because both Death (the killing power) and Hell (Sheol, Hades,—the state of death) are to be destroyed. And in order to harmony, all Scriptures must be explained accordingly.

Concerning Hebrews vi. 4–6, some have been troubled — thinking it cannot be harmonized with the universal reconciliation. For this same reason, some seem to be glad. But most people would be "glad to believe in the final salvation of all."

Some think this passage refers to what many call the "Unpardonable Sin." But no such word as "unpardonable" is found in the Bible. Jesus said the sin against the Holy Spirit would not be forgiven, "Neither in this world [*aion, age*] nor in the world [*aion, age*] to come." As Jesus was talking to the Jews, in the end or harvest of their age, might he not have referred to the Jewish and Gospel ages? With this in view, we might reasonably expect those rejected Jews to be forgiven in the next succeeding age, or in the times of the restitution of all things, when "All Israel shall be saved." Ezekiel xvi. 63 (R. V.) says they will be forgiven.

But it seems doubtful that any of the Jews to whom Jesus was speaking ever had the experience of those mentioned in Hebrews vi., where it is said it is impossible to renew to repentance those "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world [*aion, age*] to come, *if they shall fall away.*" It appears certain that none of those wicked Jews ever had such an experience, and it seems strange indeed that any person having such an experience *could* "fall away." The view of some, that the writer was declaring the impossibility of such ones falling, is not without show of reason. Verse 9 gives color to this: "But, beloved, we are persuaded better things of you, things that accompany salvation, though we thus speak." A similar expression is found in chapter x. 38, 39: "Now the just shall live by faith: but *if* [another *if*] any man draw back, my soul shall have no pleasure in him. But, [he adds], we are not of them who draw back to perdition; but of them that believe to the saving of the soul."

That no Christian ever does or can "draw back to perdition," (the state of the unbeliever) seems in harmony with the various Scriptures which speak of the believer as now having eternal life (John iii. 36; v. 24; 1. John iii. 14), and with the truth that he who has begun the good work in us is able to carry it on to perfection.

But though none may draw back to "perdition," or lose eternal life, or divine sonship, yet it seems clear that they may "fall away" from the grace and exalted position of the firstborn. How can a son of God (or man) cease to be a son? He may be disinherited, but he is a son still. The writer illustrates this very idea by referring to Esau.—Heb. xii. 15–17. Esau fell from the position, and lost the blessing of the firstborn, by selling his birthright. And "afterward, when he would have inherit-

ed *the* blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." He fell away, and could not be restored to what he lost; and yet he lost neither his sonship nor his life. And though, when he first realized his loss, he was so angry that he wanted to kill his brother, yet in time he became reconciled to him and to his loss. And he obtained a lesser blessing than the blessing of the firstborn.

It seems necessary, in order to get the full benefit of the lesson, to take the chapters vi. to xii. all together. "Lest I should be a *castaway;*" "He that beareth thorns is *rejected;*" in these and in "He [Esau] was *rejected,*" the word means disapproved. There is no thought of hopeless punishment or death in any case; but the birthright, the crown, or the high calling may be lost. "Hold fast that which thou hast, that no man take thy crown." May this lesson have its due weight upon us all.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Ascends Into Heaven.—Luke xxiv. 44-53; Acts i. 1-12.

(Lesson for May 19.)

GOLDEN TEXT.—While he blessed them, he was parted from them, and carried up into heaven.—Luke xxiv. 51.

INTRODUCTION. — The ascension of Jesus was at the end of forty days from his resurrection.—Acts i. 3. During these forty days, we have seen, he appeared ten or eleven times to his disciples (from one to five hundred), but to no others. He had said: "The world seeth me no more, but ye see me." To the disciples he had said: "Ye are not of the world; but I have chosen you out of the world." When "Every eye shall see him," it will be when they have been raised out of the old world condition, for "Without holiness no man shall see the Lord."

While the record clearly shows that Jesus rose with the same body that was crucified and laid in the tomb, it is also evident that his condition and movements during the forty days were somewhat mysterious. He had taken a step upward from the ordinary earthly condition. He appeared and disappeared in a very extraordinary way. He was not subject to the limitations of mortal man. But when he appeared, he was like an ordinary man. His ascension involved another change—or was another step upward—this, too, being a change of condition rather than of place—the upward movement being an adaptation to the senses of the earthly witnesses. The three conditions—(1) before his death, (2) during the forty days, and (3) after his ascension—were foreshadowed by the three typical places of the Mosaic tabernacle—a pattern of the heavenlies shown Moses in the mount. The first place was open and visible from without, but the second and third were covered and invisible from without. The second place (or the first invisible condition) was that into which Jesus' resurrection brought

him; it was also the condition from which he ascended into the third heaven—the inmost, the immediate presence and condition of the Father; and it is the condition to which he returns,—the middle heaven, represented by the air. The ascension took place very soon after the events of our last lesson.

I. JESUS' LAST WORDS.—Luke xxiv. 44–49. We naturally value the last earthly acts and words of departing friends. Jesus here shows that though he appeared to the disciples in earthly form, he was not now in their earthly condition. This is implied in the words: "While I was yet with you." He had taken one step upward, or inward.

Here Jesus endorses the writings of Moses, the Prophets, and the Psalms. This has more weight with the believer in Christ than "The Higher Criticism."

In verse 32, he is said to have "opened the Scriptures;" now he "opens their understanding." These are closely related. This shows that the gospel is not on the surface in the Old Testament; but "the Spirit searcheth all things, yea, the *deep* things of God."—1. Cor. ii. 10. (See MOSES AND CHRIST.)

This passage is closely related to our lesson on "The Great Commission." The death and resurrection are fundamental in the gospel. It is a revelation of the goodness of God, which leads to repentance (Rom. ii. 4) and secures remission of sins. It is for "all nations, beginning at Jerusalem." Here is a glimpse of the breadth, and order, of God's loving plan. "To the Jew first" shows order and election. Some thought the gospel was for the Jews only. Some now think salvation is only for the church. It begins with the church; but "He gave himself a ransom for *all*, to be testified [preached] in due time"—to the dead as well as the living.

"Ye are witnesses." They had seen and heard him all the way. They had seen him die. Their hope had gone out. They did not expect to see him again. But in spite of their doubts, they were compelled to believe he had risen. But they were also to wait for the promised Spirit. Jesus had said: "If I go to the Father, I will send the Holy Spirit." If Jesus were mistaken, or an impostor; if the resurrection were a fraud, and Christianity a hoax; then this promise would never be fulfilled. The coming of the Spirit would give them power. It would be the crowning and abiding experimental proof that Jesus lives. So it was, and ever has been.

II. THE ASCENSION.—Vs. 50–53; Acts i. 1–12. Not long after the words before recorded, Jesus led his disciples to Bethany—the home of the beloved three—on the eastern slope of the Mount of Olives, about two miles from Jerusalem. No word spoken in that walk is here recorded. When they were at the sacred spot, "He lifted up his hands, and blessed them." This was his farewell act. "While he blessed them, he was parted from them, and carried up into heaven." The solidity of matter and the law of gravitation were no obstruction. He was their Master—not subject to them. The upward movement, and his being hidden by a cloud, illustrated in the best possible way his passing through the inner veil to the third heaven—the Father's condition and presence. The disciples at this parting scene evidently were exalted miraculously, or had their eyes opened to witness things above the ordinary, for they saw the angels *in white*—a characteristic of the angels in the middle condition—who made the statement concerning his return.

In this exalted state, the disciples probably understood, as never before, the divinity and glory of the Lord Jesus, and they worshiped him. They probably knew that this was his last personal visit among them, and yet they did not mourn. He was not dead; he was alive in the highest degree. They

"returned to Jerusalem with great joy," to wait for the crowning evidence—the coming of the Holy Spirit.

Luke, in these verses, has given a summary of the teaching of Jesus during the forty days, without the details of the various appearances. In the first three verses of his second book, the Acts, he connects it with his Gospel by a summary statement. The Gospel began with the birth of Jesus, and ended with the ascension. What is found in the Gospel as precept, reappears in the Acts in the form of practice.

Here, in the beginning of the Acts, we have Luke's rehearsal, concerning the "many infallible proofs" of Jesus' resurrection, and the command of Jesus to the disciples to wait for the promised Spirit. In verse 5, we have our Lord's own statement concerning the contrast between the baptism in water—the symbol—and the baptism in the Holy Spirit—the real cleansing and saving power. This Spirit was to come on the whole body of believers, represented by the apostles and others present. The Church of Christ is a baptized Church—by the Spirit, 1. Cor. xii. 13—even as Israel was "baptized unto Moses in the cloud and in the sea."—1. Cor. x. 1, 2. The Holy Spirit had come before, but never before on all the Church; and it never meant as much till it came as proof of Christ's victory and exaltation.

In this last interview, the disciples, not yet fully clear in their understanding, wondered if the time had not come for the kingdom to be restored to Israel, and asked Jesus about it. He did not contradict their expectation that the restoration of Israel and the kingdom would in due time take place; but he told them it was not theirs to know "the times and the seasons." These were in the Father's own power, and the truth would be given by the Spirit in his own time and way.—See "Times and Seasons," in DAY DAWN. All they would need to know and do would be given them in due time. They afterward taught the restoration of Israel.—See Acts xv. 15-17; Rom. xi. 25, 26.

Verse 9 is a restatement of what we saw in Luke xxiv. 51. As they were looking up, "two men [angels in human form] stood by them in white apparel." (Angels in the highest state appear as fire, in the middle state, in white, and in the lowest, like ordinary men.) They gave the disciples the truth that the hope of the Church is to be realized at his return—"the same Jesus," and to the same middle condition. He was not then seen by the world. And there is no promise that any of us shall see him until we are like him, and meet him in the same middle heaven, represented by "the air."

The Holy Spirit Given.—Acts ii. 1-11.

(Lesson for May 26.)

GOLDEN TEXT.—When he, the Spirit of truth, is come, he will guide you into all truth.—John xvi. 13.

INTRODUCTION.—This lesson signalizes the fulfillment of the promise of Jesus that he would be with his disciples always: that if he went away personally, the Comforter, the Spirit of the truth, would come and represent him. Just before his ascension, Jesus had said: "Ye shall be baptized with ["immersed in"—Rotherham and Diaglott] Holy Spirit not many days hence."—Acts i. 5. And they returned to Jerusalem with great joy to wait for the fulfillment.—Luke xxiv. 52; Acts i. 12.

I. WAITING FOR THE PROMISED SPIRIT.—Ver. 1. After the disciples returned from the Mount of Olives, they had a continual prayer meeting in the "upper room," at which "about an hundred and twenty" were present.—Acts i. 12-15. The eleven apostles (named in verse 13) "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."—Ver 14. They were in a receptive attitude, and ear-

(*Continued on page 153.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

May 18, and 19, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

May 22, and 23, Chicago, Ill., 6006 Green St. 7:30 p. m. May. 24, Chicago, Ill., 278 N. May St., 7:30 p. m.

May 26., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

June 2, Open for special arrangements.

June 9, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 151.*)

nestly asking for what the Lord had promised to give them. They waited thus for ten days—till Pentecost—and "were all with one accord in one place."

Pentecost was one of the annual Jewish feasts. The word means the "fiftieth day." It was after the "offering of the firstfruits of the harvest."—Lev. xxiii. 9–14. "A sheaf of the firstfruits" was to be waved before the Lord "on the morrow after the sabbath,"—that is, on the first day of the week. Evidently this was fulfilled in the resurrection of Christ, as the firstfruits of God's great harvest.—1. Cor. xv. 20. From that first day, they were to wait "fifty days," "Even unto the morrow after the seventh sabbath," and then offer the "wave loaves."—Lev. xxiii. 15–21. This was Pentecost. To this day the disciples waited. In some way that "first day" type was fulfilled there.

II. THE PROMISE FULFILLED.—Vs. 2–4. "Suddenly," as they were praying, the promised Spirit came and "filled all the house." So all were "immersed in Holy Spirit," according to the promise of Christ. The first manifestation was to the ear,—not the rushing of a mighty wind, but "a sound *as* of" such a wind. The second manifestation was to the eye. "There appeared cloven tongues [not of fire, but] *like* as of fire." This was not to the eleven only, but to the whole assembly—the virgin church. They were all in the Spirit, and the Spirit was in them. The room was filled, and they were filled. They were *all* (120) filled, and they all spake with other tongues, as the Spirit gave them utterance. The tongues were not *forked*, but were parted, or distributed, as from a central flame. The Church of Christ (as a body) was there baptized, and filled, with the Spirit. They are one body (1. Cor. xii. 13); the Lord knows no sects. There was no need to study the languages in the early dissemination of the gospel.

III. THE GREAT RESULT.—Vs. 5–11. The gift of the Spirit was endowment for service. It was the "power from on high" for which the disciples were told to wait. Then they were able to preach aright, and they at once began. The assembled multitudes at the Pentecostal feast gave them the grandest opportunity. The Jews living among all the known nations were gathered in Jerusalem. There was soon a multitude to hear the new preaching, and they were astonished and confounded at the strange phenomenon, because all heard the gospel in their own language. How could these Galileans—unlearned people—tell the wonderful things of God in all the languages there represented? The great question was:

WHAT MEANETH THIS?

SOME charged that these preachers were filled with new wine. Peter, who had been cowardly enough to deny his Lord, but who had repented and had been forgiven, and now, representing the Church, or the Holy Spirit in them, made an address to the multitude. He first rebutted their false charge concerning drunkenness.—Vs. 14, 15. Second, he affirmed that what they saw was the fulfillment of the prophecy of Joel.—Vs. 16–21; Joel ii. 28–32. Third, he made an argument to prove that Jesus was the promised Messiah.—Vs. 22–36.

Many were convinced, "pricked in their heart," and (because they believed the truth) said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter (having the keys—Matt. xvi. 19) told them to repent, and be baptized in the name of Jesus Christ for (unto, or on account of) the remission of their sins, and to save themselves "from this crooked generation." And the result was that three thousand obeyed and were added to the church. —Vs. 37–41.

In the light of the Scriptures, it may be safely said that the gift of the Spirit

was a three-fold fulfillment: 1. Of the type of the law concerning the leavened loaves. The grain was not fit to be eaten until made into bread. So the gospel of resurrection was not to be preached until the preachers were endued with raising power. The truth became bread at Pentecost.

2. It was a fulfillment of the prophecy of Joel. That is, it began to be fulfilled then. The prophecy is far-reaching. It refers to two dispensations of the Spirit—the second mentioned first. The first is upon "servants and handmaidens," (men and women) covering the age of gospel election. The second is upon "all flesh," including the work of "the ages to come."

3. It was a fulfillment of the promise of Christ. "I will send the Comforter, the Spirit of the truth." His work in the Church and in the World is an abiding (and experimental) evidence that Christ lives, and of the truth of Christianity.

IV. THE PENTECOSTAL CHURCH.—Vs. 42–47. 1. They were intelligent, continuing under the instruction of the apostles. 2. They were united in fellowship—like a loving family. 3. They attended to the ordinances. 4. They were a praying church. 5. They were reverent. 6. They had all things common. 7. They were full of joy and praise. 8. They were fruitful—having daily conversions. 9. They won the respect of the people in general.

WORLD'S HOPE MISSION FUND.

Bal. on hand May 1.	$1.03	
Amt. recd. to May. 15.	7.20	
Total		$8.23
Literature sent to May 15.		7.23
Balance on hand May 15.		$1.00

The present purpose of this fund is to send THE WORLD'S HOPE, WORLD'S HOPE Tracts, and other Larger Hope Literature, as missionaries, wherever there is an opening for them. Its field of operation may be enlarged under the advice of interested friends, and the blessing of our Father. The fund is open to receive and to give. It is hoped that many may be interested in the fund and provide it work. —EDITOR.

A WONDERFUL WORK.

I HAVE a testimony to give, and I must give it to somebody that I think can and will appreciate it. The Lord has wrought a wonderful miracle of healing for me. Four weeks ago tonight (or March 17) I fell down a long flight of stairs in our boarding-house. I did not know I fell, or was hurt, at the time. I was insensible when found, my head under my body. They carried me upstairs, did everything that doctors and friends could do, and brought me to, but had no hope of saving my life. No bones were broken, but I was terribly bruised and strained. My wrist was badly sprained, helpless. Face and head were badly mashed. My eyes were hidden with the swelling. The doctor said my neck was near breaking. But the Lord must have overruled, for I seemed to gain for a few days, and then a reaction came, and I can never describe the condition.

When I first became conscious, I wondered what all this meant. Had the time come for me to go? I knew not. I had no prayer, no message for anyone, no anything. I seemed like a person all packed up ready to go on a journey; and yet I would not go unless He sent for me; and He said He would send His angels and gather His chosen from the four quarters of the earth. But, was I to go now? I wondered, and finally asked the Lord to tell me—to speak to me through his word; and the first answer was: "The Lord is for the body, and the body for the Lord." My heart said: "Yes, Lord." Then he gave me Jeremiah xxxiii. 3: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Again my heart said: "Amen." Then it was: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Yes, Lord." Then he gave me James, to be anointed, and the prayer of faith

to be offered; and I said: "Yes, Lord;" and yet I was a stranger (having just come to Chicago)—knew not a soul to call upon. But I knew by the Scripture he gave me that he wanted oil used in anointing in his name; so I called for my bottle of oil, and asked to be alone, as I wanted to pray. Then I anointed my body, or, rather, my head (believing the head represents the body as Christ represents his body or bride) in his name, believing obedience was living faith, set the bottle down and went to sleep.

I slept till morning, got up alone, dressed alone, washed, combed, and walked around the room, so bright, so fresh, and so new. I sat with the family at the table. The pain and the soreness were all gone. All was healed except the wrist. I was a wonder to my family, the neighbors, and the doctor, who had said to my folks that I could not live. If you could know my condition, you would realize as I do the wonderful work the Lord wrought for me. Paralysis had begun—caused by the injury at the base of the brain. It was affecting my spine and my whole body. I knew it was life or death very soon, and also that, if I trusted to human means, I should go down into death, as King Asa did. But after asking the Lord definitely for his mind and will about it, I could obey, although so feeble and helpless, and then take my hands off, leave myself in his care, and go quietly to sleep.

I cannot express to you the deep sense he has given me of what a wonderful Saviour He is to us,—so tender, so ready to do for us in every time of need,—such care over us. And when he says he will do this, that his Father may be glorified in him, does not this give us confidence to come oftener? And does it not look as if he must have a wise purpose in sparing my life? Oh! how my heart longs to know and do his will utterly.

"Ask what you *will*," kept in my mind, so that I looked to see the real meaning of it. It is to *desire* with *strong desire*—not a casual desire, but a real, heartfelt desire, a longing desire.

I will be seventy-seven years old April 21. What is my future here? How I long for Christian fellowship—communion! I recognize a new baptism of the Holy Spirit in this healing. It is his divine life imparted to our frail bodies, quickening spirit, and soul, and body. Before I prayed, I could not move a limb (only my right hand) nor my head. My attendant had to take both hands to turn my head, so carefully. Your sister in Christ,

CHICAGO, ILL. L. D. HEATH.

REMARKS.—I only add that I have known Sister Heath personally for twenty-seven years, and regard her word as reliable. Since receiving the above letter, I have visited her in Chicago, and her granddaughter, with whom she lives, confirms the testimony that she was terribly bruised, given up to die by the doctor, and most wonderfully healed. To see and hear them makes me feel almost as if, Thomas-like, I had seen the prints of the nails. —EDITOR.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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THE CHINESE SITUATION.

CAUSES.

THE attempt to charge this madness of China upon missionaries as a class, or upon the Christian propaganda, is as base and cowardly as that of charging the burning of Rome upon the early Christians. The Chinese have a greater sense of provincial fellowship than of national unity, but every one knows how to squirm when his toes are pinched. It is notable that, though mighty efforts have been made to drag the whole country into the vortex, those provinces are principally affected where foreign influence has of late been most assertive. We still think that neither the real successes of the gospel, nor what are usually regarded as legitimate and consistent modes of propagating it, were the ground of these hostilities.

There are four more imminent and immediate causes, viz.—Russian aggression, German invasion, Belgian violence, and the Romanist demand for political rank. With their country going piecemeal, with their finance and judiciary under foreign dictation, where will the poor Celestial be? And where will be the independence of China?

But this craven charge, and those questions as to the advisability of allowing missionaries to resume their work, in addition to being utterly foolish, are quite in keeping with the well-known modes of thought and moral status of only too large a proportion of Westerners in the Orient.

RESULTS.

Aside from destruction of property and loss of life, little seems to have been accomplished politically. The same contemptible contention among the powers will probably attend every step of the progress, and some fresh scores may arise for later settlement.

But though hunted, scattered, and slaughtered by multitudes, there are still great numbers of those who have "kept the faith;" nor is there an authenticated case of any place having denied it, though it is to be feared that individuals have. Missionaries, as a body, feel that the cause of Christ will surely be advanced by this upheaval, that "old things are passed away," and that a new China will rise. They are therefore girding themselves anew for the conflict, and waiting in prayer for China's Pentecost.—*Animus, published at Nanking, China.*

CAN WE?

CAN we be happy when
We reach the home above,
If we look among the blood-washed throng
And miss *one* face we love?

Can we be joyful there,
Though free from earth and sin,
If our wayward child, however wild,
Can never enter in?

Can we shout victory,
And our approval show,
If our darling boy can have no joy—
Nothing but endless woe?

My soul with horror shrinks
From such a cruel thought;
Then what will *He* do, loving and true,
Who full salvation bought?

Safe in the Shepherd's fold
He'll leave the ninety-nine,
Till his gracious call has gathered all
His precious ones, and mine.

JULIA M. ROWLEY.

☞ OUR TRACTS, "The Easter Gospel," (revised), "Christian Unity," "A Joyful Message," and "Bible Progression," are all one price—3 for 5 cents, or 15 cents a dozen. "The Sabbath," is 10 cents a dozen. "The Seed and its Work," 5 cents for 15. "Good News for All," 5 cents a dozen. Let these quiet preachers be kept at work.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

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EXTRACTS FROM LETTERS.

Thankful for Hope.

I WRITE you a few lines to thank you for the good tidings that I have been reading for the last three years. I am sorry I cannot pay you anything. My family has been sick for three long weary years. My wife has the consumption. It is all I can do to support them; but I am glad that things are no worse. I would like still to have the HOPE, but I cannot ask for it. If I were able I would love to read some of your books. They would be knowledge for me. May God bless you in all good things. G. S. H.

ENOLA, ARK.

Let Your Light Shine.

INCLOSED find $1.00 for my HOPE for this year. I wrote you some time ago about our ladies' prayer meeting, and you kindly sent me a tract,—"The Divine Magnet,"—which I found very helpful. I have lent some numbers of the HOPE to ladies attending these meetings, among others, the three numbers containing "The Hope of His Calling," which are so good. But while they enjoy many things in them, they are not prepared to embrace the whole world of mankind in an ultimate salvation. I so wish they might see God's loving plan. But, of course, they have not had the opportunity that some of us have had, through the help of your study and Christian patience. I am very grateful for these many years of privilege, and wish I had been more faithful in helping others to see the light on the love and purpose of our Heavenly Father. P. H. P.

ITHACA, N. Y.

Working for the Master.

DEAR BRO. PATON, AND THE HOPE FAMILY, GREETING: I am well today (April 3) and happy in the Lord. I have been laboring for the Master most of the time the past month in the town of Shirley. We had some blessed good meetings. I preached twenty-three sermons, such as they were, and the dear Lord filled me with his Spirit. Two were converted to Christ, and several backsliders were reclaimed. The church was quickened by the Spirit of God. Love and heavenly union seemed to prevail. From start to finish the interest increased, until we had the house packed solid full. I visited during my stay some twenty-five families, in their homes. And, of course, we had lots of nice talks on the Scriptures. I turned on the light a little at a time as they could bear it; and most of them seemed to enjoy it.

Shirley has always been an old Adventist field, and, of course, when I mentioned the personality of the human spirit, and that man is better than a beast, some of them were inclined to drop their heads for a time. But we had no serious trouble. I labored to show them that God is the Saviour of *all* men, and *specially* of them that believe; that God loved sinners, and that (in God's purpose) Christ reconciled the human family to God, "while we were yet enemies;" that although we might abuse the grace of God, and bring sorrow to our own hearts, we could never frustrate God's plans.

Well, to sum it all up, God wonderfully blessed the speaker and the hearers and the singers and all. Even the little boys and girls seemed to enjoy the meetings. All were so kind to me in every way that I felt loth to say goodby. My heart is saying today, "God bless the dear ones away up in Shirley." I expect to visit them again in June, if the Lord will, and baptize some of them. Please send samples of the HOPE to the following names.

O. M. CHASE.

☞ The leading article in last paper is a revised (almost new) edition of "The Easter Gospel." We have it in tract form—16 pages. Price 15 cents a dozen, or $1.00 a hundred. Who will help to put it in circulation?

WAKING NOT RESURRECTION.

I HAVE received a letter from a brother (L. T. R. of Toledo) partly commendatory of DAY DAWN, and partly an unfavorable criticism. He speaks of it kindly, however, as having given him "much enjoyment and satisfaction." The letter would have been published, only that it is too personal concerning others. I quote a criticism as follows:

"You say in DAY DAWN (page 300) that the waking, or coming forth, is not the resurrection. Well, then, Christ, is not raised, for he needed no process. I claim that the coming forth is the resurrection, whatever education we may need thereafter."

Let those who have DAY DAWN read (beginning with the last paragraph on page 299 in third edition) and see that I was not speaking of either Christ or the church, but of the world—"the rest of the dead," who are said to be wakened to judgment. Reference is made to John v. 29, where we are told that "They that have done evil [shall come forth] unto the resurrection of *judgment*."—R. V. I assumed that they must be awakened before they could come forth to judgment; and as they are said to "come forth *unto* the resurrection," is it not evident that neither their waking nor their coming forth is their resurrection? The point I was seeking to make was that the *judgment* of the awakened dead might take place during the thousand years, without contradicting the statement that "the rest of the dead *lived* not until the thousand years were finished." This perfect "life" seems to be the same as the "resurrection," or being made "alive in Christ." This is the "victory." It seems harmonious that they shall come forth to judgment, and we are assured that "the judgment shall be unto victory." They shall come forth unto the resurrection of—or by means of—judgment; while the saints—whose judgment takes place in this age—come forth unto the resurrection of life—the perfection of the life begun beforehand. This is as it appears to me.

Again, the brother says: "One more point, on page 390 you say that the world to come is the 'world without end,' and you cannot deny that Christ said he that sins against the Holy Ghost will not be forgiven, neither in this world nor in the world to come."

I suppose the brother thinks that, taking me on my own ground, here is a case of hopelessness for some. But had he read carefully what is said on pages 311, 389 and 390, I do not think he would have written the above paragraph. The word *world*, as found in Peter's letter, is from *Kosmos*, and means *order*. When I speak of "the world to come," I therefore mean the third or endless order of things; but in the passage about the sin against the Holy Spirit, the Greek word is *aion*, and means *age*. "Neither in this [Jewish] age, nor in the age to come,"—the gospel age. Nothing in this shuts them out from hope in the times of the restitution, after the gospel age.

THOUGHTS ON PAUL.

HEBREWS II.

IN studying the life and character of Paul, in the lesson before us and elsewhere, we discover the intensity and perseverance of his nature in all he undertook, and also his earnest love for his brethren according to the flesh. Notwithstanding he had received a royal commission as an apostle to the Gentiles, still his heart yearned for his fellow-countrymen. This deep feeling is manifested in Romans ix. 3.

"For I could wish that myself were accursed [separated] from Christ for my brethren, my kinsmen according to the flesh."

Oh! how the deep yearnings of his heart are here expressed.

As we think of all the racial hatred of the Jews toward the Gentiles—notwithstanding we read of one who walked with God, of another who was received

up to heaven in a chariot of fire, and of another who was a man after God's own heart,—indicating the close relation between these and God,—we are led to wonder where there was any room for hatred in the breasts of these favored ones.

In Hebrews i. Paul commences his address to his kinsmen thus:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."—Vs. 1-8.

Paul thus endeavors to prove to his brethren that this Jesus, beyond a peradventure, is indeed the Messiah of whom the prophets of old had written. But are not these rather strange words from one who so lately made all the believers in Jesus tremble, and who as a most ardent persecutor of the saints, was on his way to Damascus with murderous intent, and thought he was doing God service?

But Paul [the persecutor] was prostrated to the ground [as it were, died], being blinded by the brightness of the glory of Christ. And from this prostrate condition he was raised—born again—and became a new creature. Old things had passed away, and all things assumed new life, meaning, character.

It was not bodily death that Paul endured, but the breaking down of the middle wall of partition in his heart [the death of the enmity.] He was brought face to face with the despised Nazarene, who was also a Hebrew of the Hebrews, but not a Pharisee of the Pharisees. In this contest between love and hate, severe but bloodless, love conquered, and the old Paul fell. But the new Paul was now seeking knowledge from the One he had been persecuting, and cried out, "Lord, what wilt thou have me to do?"

This question has ever since been reverberating down the centuries, echoing in our ears and in our hearts. Shall we let these words, pregnant with so much meaning, pass us by like a meteor, to be forgotten, or shall we make them ours, and say, "Lord, what wilt thou have *me* to do?" and seek for an answer of vital importance, not only to us, but to the whole brotherhood of man, and under the forgiving and drawing power of Christ become new creatures, perfected in every good word and work?

In Hebrews ii., (our lesson) Paul is earnestly pleading with his brethren to consider the great issues of the day. Now the old laws are abrogated, and a new order has been established, even the manifestation of the universal love of God—all mankind being eligible to the adoption of sonship,—jointheirs with Christ,—whether Jew or Greek, bond or free. The open arms of Jesus were inviting with the comprehensive words, "Whosoever will, let him come and take of the water of life freely." And this Spirit was actuating Paul, but the natural leaning of his heart made him very tender, persuasive, eloquent, toward his brethren, and he says: "Therefore we

ought to give the more earnest heed to these things, lest at any time we should let them slip. For if the word [the law] spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?"

Such proof and persuasiveness would appear to be all-sufficient, but even these were not beyond cavil by these unbelieving people, of whom we read that they were a perverse and stiff-necked race, having shown a rebellious nature from their earliest days. Trickery, deceit and dishonesty have been their heritage, descending in a direct line from Father Jacob to the present day. Still there have been some noble traits in their lives, as well as these grosser ones. Hence we see that human nature has always been weak and sinful, since the Adamic sin, and the only panacea for this evil is to be found in Christ Jesus, whose perfect life stands out in bold relief as an object-lesson for our attainment. So let us [who have accepted his forgiving favor] run and not grow weary until we have reached the goal—the noblest achievement of our heaven-born ambition and aspiration. SAMUEL BROOKS.

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THE THREE CONDITIONS.

As heavenly conditions are best understood by types and pictures, we may perhaps see clearest concerning the position and work of Christ during those forty days by reference to the tabernacle in the wilderness, with its three departments or holy places.

Christ in his earth life had been, so far as externals are concerned, in the Court, offering sacrifice, washing at the laver, visible to all. So far as his inner, spiritual life was concerned, he was in the middle place, sustained by heavenly food, and illumined by the sacred lamp. At his resurrection he took a step in advance, entering bodily where before he had been only by faith, in the middle apartment of the tabernacle. The world saw him not, and he was manifested to chosen witnesses only by miracle. At his ascension he entered the Holiest of all, the highest condition of life, and during the age that has followed, by virtue of his two natures, still human, still divine, he has dwelt in those two heavens; being present with the church in Spirit, as he promised, and as he is described in Rev. i., and yet dwelling in the immediate presence of God. On his return, he enters once more the middle heaven, called "the air," in 1. Thess. iv. 17, where he, as before, appears (by faith) to them that look for him, and to which state they who die in the Lord (Rev. xiv. 13) are caught away, so being ever with the Lord.

We are forced to believe, for many reasons, that locality pertains only to earthly conditions. Hence the second coming of Christ is not a change of place, but of condition, even as his going away, typified by his visible ascension, was an entrance into a higher phase of life.—*Selected.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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PRESENT SALVATION.

GOD has a plan to save the whole world in due time and order, but that does not militate against the value of being saved now, as far as it is possible. In a very important sense, all salvation is present salvation. The present always has been, and ever will be, the time for action. In this sense, to-morrow never comes. "Now is the accepted time; now is the day of salvation." If people are inclined to postpone their salvation till another time,—"a more convenient season,"—it shows that they have a wrong idea of salvation, or of being a Christian. Some think of the Christian life as a drudgery, and of salvation as a preventive of going down to hopeless death or endless hell. It is sometimes illustrated by a very bitter, or nauseous, dose of medicine, which had better be swallowed now, for fear of being in hell before morning. Such people think the only way "to have a good time" is "to serve the devil." But it is serving the devil that makes all the "bad times" in this world. Those who know the truth will agree that the Lord is a kind and loving Master, that he calls us to a "reasonable service," (Rom. xii. 1) and that it yields peace, joy and gladness of heart. If salvation is a good thing, the sooner it is obtained the better. If it is not a good thing,—if it will not make people happy to serve the Lord now, in this present life,—what makes anybody think it will be a good thing and make them happy in the future life?

People who prefer to serve the devil now, but think they would "like to go to heaven when they die," are woefully deceived. They need to learn that all the heaven that is worth having, grows out of loving obedience to God and harmony with our fellow-beings.

Jesus came to save man because God loved the world. He did not come to save people from going to hell when they die, nor to prevent them from being lost, but to save them from what they are. Man in sin and darkness is lost. He is away from home and does not know the way back. He does not even know his Father. Jesus came "to

seek and to save that which *was* lost." He goes after the lost one, as the shepherd went after the lost sheep, (Luke xv. 3-7) and rests not until he is found and brought home. There is joy in heaven when the sinner repents,—when he that knew not his Father, learns to know and love and obey him. To be saved is to be brought from darkness to light, from ignorance to knowledge, from sin to righteousness, from death to life, from the love of self to the love of God and man. The more of this kind of salvation we can have now the better.

The Bible plan of salvation for man may be briefly stated as follows: 1. It is God's purpose to create the race in his own image—to make them like himself in nature and character—to make them holy and immortal.

2. To this end, as an expression of his love and purpose, God sent Christ—the Father sent the Son—into the world, as the Personal manifestation of Himself—his divine nature and attributes; making him also the Second Adam--the Personal embodiment of the race—the Unit of the whole for regeneration—the Seed of the whole crop. Only such a divine being could be such a human being and Saviour of all.

3. Because of this union of the divine and the human in Christ—the union of God and the world,—the whole plan was wrought out in him, God being revealed to the world, the sin and death of the world being destroyed, the world being reconciled to God,—a perfect oneness being established. This is the at-one-ment. The representative position of Christ makes what he did for the world the gospel, "the good tidings of great joy, which shall be unto all people." When the Man, Christ Jesus, died, *all* died in him.—2. Cor. v. 14, R. V. As he had taken the sin of the world, when he died to sin, the sin of the world was dead, ended, taken away.—Dan. ix. 24; John i. 29; Rom. vi. 10. So when he rose, free from the sin of the world, the world rose in him, justified, reconciled.—Rom. iv. 25; v. 1, 8-11; Eph. ii. 13-17. "What God hath cleansed [by the great atoning sacrifice], that call not thou common."—Acts x. 15. When Christ ascended (or was glorified with the glory of the Father) man ascended, (Eph. ii. 5, 6), and then the at-one-ment between God and man was complete.

4. It is God's plan to *apply* this salvation—what was wrought in Christ—to every person in due time and order. What men need is to believe the gospel—the truth concerning what Christ has done for them. The *truth* is not dependent on faith. It is not made true by believing it, nor untrue by unbelief. The effect on *us* depends on whether or not we believe it. "Ye shall *know* the *truth* [which is true before it is known] and the truth shall make you free."—John viii. 32. How blessed it is to believe, to know, to realize the truth that we are complete in him, and therefore made one with God.—Col. ii. 9, 10. And it is also a blessing to know that all this is true before we believe it, and that it is our privilege to believe it, and enjoy the effect of such believing, simply because it *is* true.

When Christ ascended, or was glorified with the glory of the Fa-

ther, as an expression and proof of his victory for the world of mankind, the Spirit of the Truth came as he had promised; and the work of the Spirit is to "convince the world of sin, of righteousness, and of judgment," (John xvi. 8-11),—or to work out *in* each person, practically and experimentally, what was first wrought *for* us in the person of Christ. The judgment here mentioned is not such a "judgment to come," as people often have in mind when they read the passage. It is "of judgment, because the prince of this world is judged."—Ver. 11. That it means victory for the world in and through Christ, seems clear from his own words in John xii. 31, 32: "Now is the judgment of this world: now shall the prince of this world be cast out." (By this judgment of the enemy, and Christ's victory over him in behalf of the world in His own Person, He was to be highly exalted; and therefore He immediately adds:) "And I, if I be lifted up from [*ek*, out of] the earth, will draw all unto me." Compare this with the high exaltation of Christ, the cause of it, and the result of it, in Philip. ii. 5-11. It is first judgment unto victory in the person of Christ, and therefore judgment unto victory, in due time, in the world, for whom Jesus died and rose.

That this victory of Christ means salvation for "the rebellious also," is seen in the prophecy of Psalm lxviii. 18-20: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men [the church, Eph. iv. 8-13]; yea, for the rebellious also [the world, 1. John ii. 2], that the Lord God might dwell among them [Rev. xxi. 3, 4.] * * Our God is the God of salvation; and unto God the Lord belong the issues from death."

5. There is *order* in the application of the salvation wrought out in Christ Jesus, overlooking which, has led some into confusion. After the exaltation of Christ, the Victor for all, the order of its application by the Spirit of the Truth is: First, to the church, the firstfruits of the Spirit, during what is familiarly called the gospel age, (the age of election), which began at Pentecost, and ends at the coming of the Lord *for* his saints; and second, to the World, when the Lord comes *with* his saints, to rule and bless the nations.

These two dispensations of the Spirit are both mentioned in the prophecy of Joel ii. 28-32, though, as is quite common in prophecy, the second is mentioned first: "AFTERWARD I will pour out my Spirit upon *all flesh;*" (as a result of which, "All flesh shall see the salvation of God."—Luke iii. 6.) But speaking of the limited work of the present age, he says: "And also upon the *servants* and upon the *handmaids* IN THOSE DAYS will I pour out my Spirit." "In those days," and "afterward" show the order of fulfillment.

With this view of the present and future dispensations of the Spirit, we can readily harmonize all the limited and unlimited Scriptures. The work of the election and development of the royal priesthood in this age, is necessarily limited to the few; while their work, in the ages to come, is world-wide.

When we speak of the "Present Salvation," we mean the salvation of

the Church in the present age. No one who sees the plan of God can think lightly of being saved now. To be a faithful Christian now secures the honor and glory of sharing "the high calling of God in Christ Jesus," with power as a co-worker with Him in blessing and saving the world in the ages to come.

Personal salvation, now or hereafter, is regeneration. Like generation, it is a process, which begins with begetting and ends with birth. The natural is used in the Bible to illustrate the spiritual. The beginning of the new, the spiritual life is not of man, but of God.—John i. 13. Conviction of sin, faith in Christ as a personal Saviour, and the spirit of loving obedience, are closely connected with the impartation of the new life by the Spirit of God. There is a danger in putting as the cause of life what must be the result. The dead cannot quicken themselves. "You hath he quickened who were dead." "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. ii. 1, 8-10. The believer is spoken of as having received justification by faith, as having peace, joy, and hope of the glory of God, and as having "*now* received the atonement."—Rom. v. 1-11. He is said to have "everlasting life," having already "passed from death unto life."—John iii. 36; v. 24; 1. John iii. 14. All that Christ has is ours, God having made him "unto us wisdom, righteousness, sanctification, and redemption."—1. Cor. i. 30.

The process of salvation includes remission of sins, the impartation of the Spirit of Christ, which is the foundation of a Christian character, and the final putting on of the spiritual body. Those in the process are counted dead and risen with Christ, as symbolized in baptism, and are exhorted so to reckon themselves.—Rom. vi. 3-11. When any one receives Christ as his justifying Saviour, it is said of him: "Blessed is he whose transgression is forgiven, whose sin is covered."—Ps. xxxii. 1; Rom. iv. 7. Being imperfect, he needs covering. But under the blessed covering, he, by the Spirit, is to grow and climb the hill and overcome. The righteousness at first imputed, will be imparted, and he shall be like Him, and see him as he is.

Forgiveness in itself is a great salvation. Guilt, when realized, is a plague-spot in the mind, withering the joys of life; and even if not realized, it prevents activity in the true work of life. Some think the idea of forgiveness of sin is dangerous, being, they assume, a license to continue in sin; but this is a mistake. Forgiveness and the desire for purity of life are always associated in the mind of the new convert. Because of the new Spirit given him, he loves what he once hated, and hates what he once loved. His baptism is a pledge to die to sin and to live for God. If such an one regards holiness as of small account, and thinks of forgiveness as a license to sin, he must be a backslider.

The power of forgiveness is in the love it produces. Every Christian knows something of this. For an illustration see the parable of the two debtors.—Luke vii. 36-50. Jesus had been invited to dine at a Pharisee's house. The Pharisee

had neglected the ordinary courtesies.—Vs. 44-46. And while Jesus was reclining at the table, a woman, reputed as a sinner, came behind him, and washed his feet with her tears, and wiped them with her flowing hair. The Pharisee was vexed with Jesus for allowing this freedom, and regarded it as an evidence that he was not the Messiah. Jesus read his thoughts, and for a lesson spoke the parable. One debtor owed five hundred pence, and the other fifty. One was a greater sinner than the other. Both being unable to pay, "he frankly forgave them both." He neither required them to pay the debt, nor anyone to pay it for them. Substitution would not do. A debt paid needs no forgiveness; and a debt forgiven need not be paid. It is implied that both the forgiven ones would love the merciful creditor, but the question is: "Which of them will love him most?" Simon said: "He to whom he forgave the most;" and Jesus endorsed it, and then applied the parable to the case in hand. The woman was confessedly the greater sinner, but being forgiven much, she loved much, and was proving the greatness of her love by her actions. Then the doctrine of forgiveness is not dangerous. It works by love and leads to loyal service.

The mission of Jesus is to save sinners. He did not ask who was to blame. His disciples, then as now, asked, "Who did sin?" Jesus did not satisfy their unworthy curiosity, but showed his spirit and mission by healing the blind man. John ix. 1-7. A sinful woman is brought to him. The law said she should be stoned to death, and the Pharisees were inclined to enforce it. Jesus said: "He that is without sin among you, let him first cast a stone at her." Condemned by their own conscience, they passed away, leaving her alone with Jesus,—a good place to be. He said to her: "Hath no man condemned thee?" She said: "No man, Lord." And Jesus answered: "Neither do I condemn thee: go, and sin no more."—John viii. 3-11. Forgiveness is a mighty lever in the gospel plan, the power of God unto salvation.—Rom. i. 16. The parable of the good Samaritan (Luke x. 30-37) is a clear illustration of the spirit and work of Jesus, and therefore of his followers. The priest and the Levite represent the law and the spirit of the Pharisee; but Jesus is the neighbor of the needy one, and he says: "Go, and do thou likewise."

The mission of the Saviour is also the mission of the saved—both now and hereafter. The more fully men are saved, the greater their saving power. By the majority of people Christianity is estimated according to the life of its professed adherents. If not fair, this is at least natural. The life of a false professor misrepresents Christianity; and the life which is imbued by the Spirit of Christ, has an influence for good, perhaps often unconsciously, like fragrance on the air. The Christian's mission is "holding forth the word of life."

The spirit of our present and future work is the same—the difference being in the degree of power. Love is at a low ebb in those who have no desire to bless men now; and present work is one of the prep-

arations for the work of blessing the nations hereafter. The true Christian wants to do all he can to bless the world now; but what he cannot do, he may safely leave in the Lord's hands, knowing that His love and saving power are not exhausted, nor limited to this life and age. In addition to the thought of being made like Christ, and being with Him and with the redeemed of ages past, it is a blessed element of the Christian hope that we shall be coworkers in blessing the nations of earth in the ages to come.

THE RESURRECTION.

THE doctrine of the resurrection of the body is not a Christian doctrine. It originated in heathen lands, and from the Egyptian bondage, became a Hebrew tradition, which finally colored the Christian religion. This doctrine, plainly shown to be of heathen origin, is older than Christianity, and did not originate with Christ or the Apostles.

The doctrine of the resurrection of the flesh appears first among the ancient Hindus, where it embraced a theory of vast conceptions, taking the whole universe into an endless series of growths, decays and exact restorations. The Stoics of Greece held the same general views, although modified in form, but of even greater generalization.

Zoroaster and his disciples maintained the resurrection of the body, but not upon principles of necessity, or fatalistic grounds, like the Hindus and Stoics.

The Egyptians believed that the future life was in some way dependent upon the continuance of the body; and therefore resorted to the embalming of dead bodies. The theology of the middle ages, also called the dark ages, is permeated with this theme—the resurrection of the flesh. And it is no wonder, with such environments, it should color much of the religion of the present day.

Christian advocates of this doctrine, declare that their theory is based upon the resurrection of Christ; but if we affirm that his resurrection was meant to be a type of our own, then must we maintain that, as he arose upon the third day, so must we, and as his body saw no corruption, neither will ours, and if the argument is worth anything at all, then only those bodies which see no corruption, will ever be raised.

Paul most exhaustively treats of this subject in 1. Corinthians xv., and entirely defeats the argument for a bodily resurrection. If Paul's words are not proof enough of a spiritual resurrection, then search out further texts in the Scriptures, which can easily be done. I think you will find no text whatever which speaks of the resurrection of the flesh. The expression used is simply "The resurrection of the dead," or "of them that slept." If "the dead" meant carnal or fleshly bodies that were to be raised in the last day, why were we not so informed? Matthew speaks of the bodies arising and going into the holy city. In Isaiah xxvi. 19, we have the word body, but, "my dead body," refers to the resurrection of Jesus. Neither does any text teach directly or by implication the necessity for the resurrection of the body. Neither does the Bible anywhere speak of spiritualized matter, nor of the recreation of our physical bodies. It is plainly taught that the spirit does not perish with the body, but returns to God who gave it.

In view of the present Eastertide, I am moved to take this extract from my Easter sermon, trusting that some one may be helped by its perusal to expect and prepare for the highest resurrection possible—the resurrection of the spirit and all that is worth saving of the soul.

ERMINA C. STRAY.

REMARKS.—The above article was

received too late for the HOPE for which it was intended. I have asked the writer what she means by "the resurrection of the spirit," and in reply she says she has carefully read the address from which the extract was made, and does not find the expression. [That is explained by the fact that it is in the remark at the end of the article.] Then she adds: "I must have meant quickening or awakening." As she uses "the resurrection of the *body*" and "the resurrection of the *flesh*" interchangeably, it may be inferred that she means to be understood as saying that "the resurrection of the [old, earthly, fleshly] body is not a Christian doctrine;" for the apostle clearly teaches that in the resurrection we shall each have a body of his own—a new, heavenly or spiritual body.—Vs. 38, 40, 42-44. Our bodies now are the expression of our animal nature; and so our future bodies will be the expression of the divine nature given to us.—EDITOR.

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The end of all a mother's prayers,
  The home of all her dreams:
The guiding star to light our path
  With hopes enchanting beams,
From out a world where wild and dark
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EDITOR'S APPOINTMENTS.

June 2. Pittsburg, Pa., at 517 Wylie Ave., at 2 and 7 o'clock p. m.

June 9, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

June 15, and 16, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

June 23., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

June 24, and 26, Chicago, Ill., 6006 Green St. 7:30 p. m. June 27, Chicago, Ill., 278 N. May St., 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Our High Priest in Heaven.—Heb. ix. 11-14, 24-28.

(Lesson for June 2.)

GOLDEN TEXT.—He ever liveth to make intercession.—Heb. vii. 25.

INTRODUCTION. — Probably the design of the International Committee in putting this lesson in this connection was to show that Jesus, who ascended to the third heaven—the Father's condition—and sent the Holy Spirit upon the virgin Church, is still our real, ever-living, personal Friend and Saviour.

This blessed truth needs to be emphasized in our day, when many are being taught, (instead of the truth that Jesus is our ever-living High Priest, and an abiding "Mediator between God and men, the man Christ Jesus,"—Heb. vii. 25; 1. Tim. ii. 5) that "the body of the Lord was dissolved in the presence of his disciples and converted to Holy Spirit, and as the Holy Ghost, was partaken of by the church;" that thus "Jesus, the man, was eaten by his followers;" that "For this purpose He came to be planted back into the race, directly through the early Church;" that this "absorption of the Lord by his Apostles and disciples, was his absorption into Nirvana;" that this "His planting was his sacrifice;" that this "The death of the Lord in the Church, after his resurrection, was the fulfillment of his mission as the High Priest of the order he came to produce through his death in the church;" that "The Lord Jesus was planted in the Church;" and that "He died with his Church, and arises anew with his Church in the resurrection, the reincarnation, * * at the end of the dispensation."

Of course, as these things cannot be proved by the Scriptures, "This declaration is made on the authority of the Almighty, who has ordained the instrument by which the declaration is made." How weak this assumption of divine authority and ordination, and the declaration too, appear in the light of the revealed facts, (1) that it was ten days after the ascension of Jesus before the Spirit sent by Him came upon the church; (2) that after that event, the apostles always spoke of Jesus, not as dead, but as "ever-living;" and (3) that many years afterward, when probably many of those on whom the Holy Spirit came at Pentecost had fallen asleep, He appeared to John, called Himself, "I Jesus," (Rev. xxii. 16), and instead of teaching that he had died or would die "after his resurrection," said: "I am he that liveth, and was dead; and, behold, I AM ALIVE FOREVERMORE."—Rev. i. 18.

What a blessed assurance it is that we still have a living, loving Saviour, a great High Priest, a Mediator between God and men, a Friend indeed, who can be touched with the feeling of our infirmities, (Heb. iv. 14-16), and that having "suffered being tempted, he is able to succor them that are tempted."—Heb. ii. 18.

I. CHRIST OUR HIGH PRIEST.—Ver. 11. The letter to the Hebrews (whether written by Paul, or by someone who had learned of him) was probably written to such as felt the loss of the splendid Jewish ritual and priesthood, which by the coming of the new dispensation, had passed away. It clearly teaches the typical character of the old dispensation, and that the new dispensation which the Spirit introduced contained the substance of which the old was a shadow. In the third and fourth chapters is a contrast between Moses and Christ, between Israel and the Church, between the wilderness journey and the Christian journey, and between the old rest and the sabbath that remains. From that on, it is shown that the priesthood of the Levitical economy was a shadow of the Christian priesthood, of which Jesus is the High Priest. He not only fulfills the types of the Aaronic priesthood and its bloody sac-

rifices, but He is also the Antitype of the Melchisedec priesthood, which had no bloody sacrifice, but was a priesthood of blessing. Not only were the priests and the sacrifices of the old system typical, but so was the tabernacle with its three apartments, and their furniture. The pattern was shown to Moses in the mount.—See viii. 1-5. The tabernacle represented the three steps in the real way to God, as it was the way from the camp to the typical presence of God. These were briefly considered in our lesson on the Ascension of Christ. (See THE ATONEMENT, in DAY DAWN, or MOSES AND CHRIST.) Verse 11 says that Christ is the High Priest of the "good things" pertaining to this "greater and more perfect tabernacle," through which to the presence of God he passed as our Forerunner.—See vi. 19, 20; ix. 24.

II. THE HIGH PRIESTLY SACRIFICES. Vs. 12-14, 24-28. The work of the typical high priest on the great day of atonement may be seen in Lev. xvi. It was accomplished through a series of sacrifices. What was done on that "tenth day of the seventh month" was effective for the good of the people for all the year. The work of that day seems to include typically, not only the personal sacrifice of Jesus finished when he died, but, also, the related sacrifices of the church, covering the whole gospel age. The writer in our lesson speaks of "the blood of goats and calves." In Lev. xvi. they are a "bullock" and a "goat." These were two distinct sin-offerings—the bullock as a forerunner and example, and the goat as a follower. In making the two sacrifices, the high priest went in and came out twice in the same day. After the high priest had killed the bullock, and carried in its blood and sprinkled it on the mercy-seat, he came out and killed the elect goat, and did with its blood as he had done with the blood of the bullock. As no jot or tittle of the law is meaningless, or can remain unfulfilled (Matt. v. 18), so no theory of the atonement can be correct, or complete, that overlooks the two sin-offerings, or the two double movements—in and out—of the high priest.

We cannot consider the subject at length here; but as Aaron was the type of Jesus as a High Priest, it appears that the death of the bullock—the leading sacrifice—was the type of the personal sacrifice of Jesus. Being both divine and human, he was both Priest and Sacrifice, and so offered himself. The beast evidently represented the sinful nature of man which Jesus had assumed.—Rom. viii. 3. Sin was the victim, the death of which made atonement—reconciliation. The shed blood, both in type and antitype, proved that the victim—sin—was dead. (See Rom. vi. 10.) The sprinkling of the blood on the mercy-seat appears to foreshadow the ascension of Jesus to God's condition—the glorified humanity being evidence of the completeness of the sacrifice.

It seems clear that the following sacrifice typified the sacrifice of the elect church, and if so, the coming of the high priest to kill the goat no doubt foreshadowed the coming of the Holy Spirit—in the *Name* of Christ. By that Spirit—called Christ in us—we follow Him in the needed sacrifice. The whole work is of Christ.

The effect of the typical work was only typical and formal; but the effect of the real work is spiritual—real atonement, forgiveness, cleansing and final glorification—"Eternal redemption."

When understood, it is a precious truth that "Without shedding of blood is no remission." "The blood is the life." The sinful nature—called "the body of sin"—must die. Its blood (the sinful life principle) must be shed. Of this "body of sin" the beast was the type; and the shedding of blood is the means of death, of both the type and

the antitype. Without the death of the enmity, there can be no remission of sin. Then comes the new life—new blood. The old life (blood) shed, and the new life (blood) imparted, is the substance of salvation.

The sacrifice of Jesus "in the end of the world,"—the end of the *ages*,—was a complete putting away of sin for the world, because he had taken the sin of the world; and what was done *in* Him *for* the world, will, by the Spirit, be done *in* the whole world in due time.

The judgment of verse 27, is God's process of applying the atoning work of Christ, and "after death" is the rule. The elect are exceptions, and are judged beforehand. They are the ones that look for him at his "second" coming, and shall afterward come with him to judge the world.

Jesus Appears to Paul.—Acts xxii. 6-16.

(Lesson for June 9.)

GOLDEN TEXT.—I was not disobedient to the heavenly vision.—Acts xxvi. 19.

INTRODUCTION.—In our last lesson we saw the living Christ in the third heaven—the immediate presence and condition of the Father—as our High Priest and Mediator. In this, we get a glimpse of his work in the world, in the conversion of man. It may be well to read the three accounts of Paul's conversion, found in Acts ix. 1-20, xxii. 6-16, and xxvi. 9-20. It is the record of how a bitter persecutor of Christ and his followers, was so changed that he became a bold defender of Christianity.

Paul is called "Saul of Tarsus." Saul was his Hebrew name, Paul his Greek name. He was born at Tarsus, the chief city of Cilicia, in Asia Minor. Though living among the Gentiles, his parents were Jews of pure descent, of the sect of Pharisees — strict in legal observance.—Phil. iii. 5; Acts xxiii. 6. He had a sister and a nephew at Jerusalem (Acts xxiii. 16) and the names of several kinsmen are given in Rom. xvi. 7, 11, 21. It is supposed that his social position was one of wealth and influence; but he "suffered the loss of all things" for Christ.—Phil. iii. 8. In defence, he made use of the fact that he was a Roman citizen—"free born."—Vs. 24-28. This did not interfere with his citizenship in heaven.—Phil. iii. 20, R. V. He had a trade—tent-making—at which he worked when necessary.—Acts xviii. 3; xx. 34. He had a good education for his day. He was trained in the law at the feet of Gamaliel.—Acts xxii. 3; v. 34. He was a zealous religionist, moral according to the Jewish standard, but a bitter persecutor of the church of Christ. Phil. iii. 5, 6; Gal. i. 13; Acts xxii. 4; xxvi. 11; 1. Tim. i. 13. The last verse shows that he was honest,—"obtained mercy, because I did it ignorantly in unbelief." And yet he calls himself the chief of sinners.—Ver. 15.

I. CHRIST'S WORK IN HIS CONVERSION.—Vs. 6-16. Paul was arrested by the Jews in the temple in Jerusalem for teaching contrary to the Mosaic economy. They were inclined to kill him, but he was protected by Roman soldiers, who bound him and brought him to the castle. Of the chief captain he obtained permission to speak to the people; and he made his defence in the Hebrew tongue, declaring how he was converted. He tells them who he was, and what he was, before his conversion;—how faithful he had been to the law of the fathers, and zealous toward God, as they still were;—and how he had persecuted Christians, both men and women, delivering them into prisons, and unto death; and how he was armed with letters from the high priest and the elders at Jerusalem, to the brethren, and was on his way to Damascus, (140 miles northeast) to bring Christians bound to Jerusalem to be punished.—Vs. 1-5.

This is the kind of a man with whom the living Christ had to deal. With all his noble abilities and good qualities on one side, still is it any wonder, when he was shown his real condition, that he called himself the chief of sinners? Men now would naturally call him a narrow-minded, enthusiastic, religious bigot and a cruel-hearted persecutor and murderer. But the Lord knew his good qualities, his power for good, and therefore chose him. Our lesson today is Paul's experience, told in his own language.

He had almost completed his journey to Damascus. It was about noon. "Suddenly there shone from heaven a great light,"—"above the brightness of the sun."—xxvi. 13. It was too bright to be confounded with any

mere natural phenomenon. It was directly from the face of the glorified Jesus—the glory of the third and highest heaven. "Last of all *He* was seen of me also."—1. Cor. xv. 8: see also 1. Cor. ix. 1; Acts ix. 17, 27. It was the resurrection of Jesus at which Paul and all other unbelieving Jews stumbled. Here was proof that he not only rose, but that he still lives. Paul was blinded by the sight. Mortals cannot endure the light of the third heaven. Sin can never enter there.

The Lord not only appeared to Paul, but he spoke to him, in the Hebrew tongue, saying: "Saul, Saul, why persecutest thou me?" This was not the voice of the man's own conscience, for he had no thought of persecuting the Lord. He did it ignorantly—thinking he was doing God's service. (1. Tim. i. 13; John xvi. 2.) In answer to Paul's question, "Who art thou, Lord?" He answered: "I am Jesus of Nazareth, whom thou persecutest." This shows that "the Man, Christ Jesus," was still alive, was a glorified Person, and could both be seen and heard;—that he had not been "transmuted," and "absorbed," or "eaten" up by his disciples; and yet it shows that Jesus, as the Head of his body, the church, is so identified with his disciples, that he owns what is done to them as done to Him. This is cause for alarm to the persecutors, but it is a great source of comfort and courage to the persecuted. (See Isa. lxiii. 9; Zech. ii. 8.)

They that were with Paul saw the light, and heard a sound (ix. 7), but it was without meaning to them. So it often is,—what is full of meaning to some, is as nothing to others. On another occasion some said it thundered: others said, "An angel spake to him."—John xii. 28, 29.

Paul was convinced, and said, "What shall I do, Lord?" or "Lord, what wilt thou have me to do?"—ix. 6. He was now willing to obey Jesus, but was ignorant of his duty. And the Lord Jesus, instead of giving him the needed instruction directly, sent him to Ananias, in Damascus, a man duly instructed in the gospel. Having appointed men as teachers, Jesus would not set their instrumentality aside. Paul being blind, on account of the glory of the light he had seen, was led to Damascus by his companions. Three days he was blind and fasted.—ix. 9.

In ix. 10-17, we learn how the Lord prepared Ananias to go to Paul and give him the necessary instruction. Probably the three days of waiting was a period of great mental conflict. The difference between what he had expected to be as a disciple of Gamaliel, and what he must become as a disciple of the despised Nazarene, was before him. Could he give up his earthly all for Christ? When rightly viewed, it was and is a blessed exchange; but this is not always seen at first.

Ananias (Heb. Hananiah) was a devout man, and a disciple (ix. 10) and yet of good report among the Jews. At first he was afraid to go to Paul, on account of his terrible reputation; but the Lord gave him a glimpse of Paul's great future work and suffering for Christ. Then he came to him, and standing by the blind man, said, "Brother Saul, receive thy sight." The Lord answered his prayer (ix. 11), and this messenger of the gospel called him "Brother," before he was baptized. A lesson for many! Paul's eyes were at once opened, and he saw Ananias, who went on to tell Paul that the "Lord, even Jesus" had appeared unto him, that He had sent him to open his eyes, that he might be filled with the Holy Spirit, that he might know His will, that he might "see the Just One," and be His witness to all men. "And now why tarriest thou? [why longer hesitate?] arise and be baptized, and wash away thy sins, calling on his name."—R. V. Baptism is the outward sign of dying to sin and rising to righteousness; and "He that is dead [to sin] is freed [justified] from sin." (Read carefully Rom. vi. 3-18.) Paul "arose, and was baptized." And he entered at once on his new work, preaching and proving that Jesus is the living Christ, the Son of the living God.

The great facts of conviction of sin, faith in Christ, remission of sins, and sanctification (setting apart) to a life of service, are the same in all cases, though the circumstances are not all alike. No one should wait for or expect the experience of Paul. It may be said that he, in a sense, was converted by sight, "as of one born before the time."—1. Cor. xv. 8, margin. Thus the world will be born "in due time." Paul was not seeking salvation, until after the Lord quickened him. He took no credit to himself for becoming a Christian, but said: "By the grace of God I am what I am." 1. Cor. xv. 10. So we may all say. (See Eph. ii. 8-10.)

Paul had three other visions of the living Christ: (1) at Jerusalem, three years later (Acts xxii. 17-21; Gal. i. 18); (2) at Corinth, (Acts xviii. 9-11); and (3) in a prison at Jerusalem (Acts xxiii. 11). The first was for a confirmation of his life mission to the Gentiles. The second was to assure him of safety and success. The third was comfort in adversity—showing that what seemed to hinder was overruled by the Lord as the means of carrying out his life work. So the Romans carried Paul to Rome, protected him, and gave him abundant opportunity to preach the gospel. Christ Jesus still lives, and he will gather his chosen, and in due time bless the world.

EXTRACTS FROM LETTERS.

Read and Pass On.

LET me suggest to readers of the HOPE, to cover some books and write on them in large letters, "PLEASE READ AND PASS ON," and then send them out on their mission, like bread cast on the waters, to be found after many days—at the resurrection. I inclose a dollar; please send me MOSES AND CHRIST or DAY DAWN, in paper cover, and an assortment of booklets and tracts. Peace to you all.

H. VEYSEY.

Two Elections.

A FEW weeks ago I attended a small meeting—a split from Bro. R. on "That servant" question. I was pained to see such a display of the lack of the Spirit of Christ among people who think they are going to obtain, by their efforts and sacrifice of present pleasure, such a high position in the future age, that the mass of mankind can never approach them. The subject of the address was the "Pre-existence of Christ." I think I was the only one that agreed with the speaker. The others said he only pre-existed in the mind of God. I think this side of the question had been taken up at a previous meeting. They contended that the speaker had made a direct attack, not on their view, but on them personally. I said to some of them that I did not think much of a Christian spirit was shown. At times I have attended their meetings, but can see plainly I am only tolerated, not welcome.

Another small gathering near me is composed of Bro. R's. followers. I used to go there occasionally, but while some were friendly, the majority preferred my room to my company, as I sometimes gave them the truth as I saw it. It seems to me these meetings have fallen into a kind of mutual admiration society, who tell each other how they will be Spirit Beings. But really I think Bro. R's. teaching virtually ignores Christ as Saviour, as he only puts us in a position to save ourselves.

I have often thought this would be a good subject: "What ground have we to assume our safety as members of the Body of Christ?"—not our salvation from sin. We are told to be always ready to give a reason for our hope. This hope, it seems to me, is confined to those seeing the plan of the ages. To me, more and more, it appears that the present and past is the age of God's Sovereignty. Man is clay in the hands of the Potter. All now called are chosen and predestined, not to salvation, but to position or office, and are fitted and trained by the Lord. No fear of any being left out or missing! Many, seeing the letter, think competition is open to all, and therefore try. Esau was held up to me in a meeting where I advanced this view. But if we turn from Hebrews to Romans, we find the choice was made and the fate or position of each fixed before—that it might be of grace, and not of works.

While we at present cannot see eye to eye, we can have the Spirit of Christ—love. A. R. S.

PHILA, PA.

REMARKS.—I cannot say that I am favorably impressed with the idea of having meetings, large or small, merely for the purpose of debating conflicting opinions. They seem to gender strife. Christians should gather together, in the name (or Spirit) of Christ, to worship God and to edify or build one another up in the most holy faith. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. * * Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker."—2. Tim. ii. 14–17. "Let us draw near with a true heart in full assurance of faith, * *. Let us hold

fast the profession of our faith without wavering; * *. And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 22–25. See also Eph. iv. 1–6.

Concerning the thoughts suggested by Bro. S. himself, I would say:

1. It appears to me that the salvation wrought in Christ Jesus is from sin and death, and is the gospel to be believed, (1. Cor. xv. 1–4) and is first applied by the Spirit to the chosen. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. ii. 8, 9. "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance."—1. Thess. i. 4, 5. As the natural man cannot know and receive the things of the Spirit of God, (1. Cor. ii. 14), it follows that when people do receive the gospel, it is an evidence that the Spirit of God has been preparing the hearts for the reception of the good seed. The truth can only be spiritually discerned.

2. Bro. S. says they are "chosen and predestined, not to salvation, but to position or office." But Paul told these chosen Thessalonians that God had appointed them "to obtain salvation."—1. Thess. v. 9. Again: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."—2. Thess. ii. 13. It has appeared to me that salvation is of grace, not of works, but that the reward of position and power is of works. "By *grace* are ye *saved*," but "Every man shall be *rewarded* according to his *works*." All the chosen (in the above-named manner) are in the race, but only the faithful shall obtain the prize. "Be thou faithful unto death, and I will give thee a crown," says our Lord. "Let no man take thy crown." "Because thou hast been faithful over a few things, I will make thee ruler over many things."

3. It seems clear that there are two elections, one of which brings dead men to life, and the other places the overcomer in office, or a position of power. Concerning the first, man has no choice or interest until he has been quickened, for man dead in sin cares for none of these things. This is the election to salvation, and a place in the family, mentioned by Paul in his letters to the Thessalonians, as we have seen. But the second election is something calling for zeal and perseverance on our part. The first is God's gift; the second is a reward to the faithful. Of this Peter, speaking to Christians, not to those dead in sin, says: "Make your calling and election sure." And he tells them how. He says: "Add to your faith" the seven graces of the Spirit, which, blended, make white.—2. Pet. i. 5–11. Those to whom Peter wrote had faith, and therefore had life, which is salvation. But whether they should have a high position, or office, in the family depended upon activity and faithfulness in the Lord's service.

It seems to me that upon this principle is based all the exhortations to faithfulness in practical Christian life which are found in the New Testament. Dead men are not responsible to that to which they are dead, but living men are responsible for the right use of all that God has given them. And to whom much is given, of him much shall be required.—EDITOR.

Little Things, or The Widow's Mite.

INCLOSED find $1.10, for two new subscribers for the HOPE and for a copy of THE ATONEMENT. It makes me joyful whenever I secure a new subscriber for THE WORLD'S HOPE. Why? Because I think I have done something for the blessed Jesus, and for the good of some

of God's dear children—those whom Jesus came to seek and save, according to his Father's will, purpose and plan, which is to bring them to victory, to crown them with life and happiness forevermore, at that great day.

I heard a preacher say, a few evenings ago, that he is a Christian through fear of endless torment in hell. Where is his love for the Saviour of the world? Let him take the HOPE and anoint his eyes. Yours in the spirit of love,

LEXINGTON, MICH. R. M. R.

NEW TESTAMENT TEACHING.

IN 1. Timothy ii. 3, 4, we read of "God our Saviour, who will have all men to be saved and to come to the knowledge of the truth." Now, dear reader, let us reason together for a little while. First, I want to ask you a question: Do you believe what this text says, that it is God's will that all men should be saved? No doubt you will answer: "Yes, I do believe it." Well, if it is God's will to save all men, then, of course, he laid all his plans in that direction; and one of two things will happen, either all men will be saved, or else God's plan will fail. And if God's plan fails in one instance, it may in many more. If we have a devil who is more than a match for the Lord, then we are surely without good, safe, anchoring ground.

Again, in 1. Timothy iv. 10: we read of "the living God, who is the Saviour of all men, specially of those that believe." Now, if God has not planned to save all at some time, past, present, or future—never intends to save all—how can he be truly "the Saviour of all men?" I claim he is the Saviour of as many as he saves, and no more, whether they be few or many. Any obscurity of this passage becomes clear the moment we reflect on God's plan, by which the elect are first saved, and then become the means used by God during the ages to come of saving all men.

Again we read, in 2. Timothy i. 10: "Our Saviour, Jesus Christ, who hath abolished death." Death is abolished, and with it that which in Scripture it implies—sin and evil. Death abolished, and yet death in its worst form—endless death—whether it be called first, second, or fourteenth—is a plain contradiction. Can any of those who maintain the doctrine of the annihilation of all the wicked, explain how death can be abolished and yet swallow up the largest part of the dear ones, for whom Christ died, and forever hold them in its cold embrace?

Again we read in Titus ii. 11: "For the grace of God hath appeared bringing salvation to all men." Yes, bringing salvation to all men. This is precisely the larger hope. But how is salvation brought to all men, consistent with the hopeless damnation of most men, or of any man? Peter says, He also went and preached unto the spirits in prison.

Reader, these few words amount to a complete overthrow of the popular view of the state of the sinful dead; for they plainly assert a process of redemption as going on after death. Notice carefully who they were to whom Christ took the gospel, and whom the following passage shows he saved. Were they not, dear reader, those who had sinned against the greatest light known in their day, and had died in their sins? The gospel was preached to the dead, and the object of it was that they might be judged so as to live in the Spirit. Such Scriptures literally cut up the traditional creed, root and branch. Again we read in 2. Peter iii. 9: "The Lord is not willing that any should perish, but that all should come to repentance." If, then, any do finally perish, God's will and design must be completely overthrown. It is obvious that a temporary resistance, permitted for wise ends, differs wholly from a final defiance of God's will. I tell you, dear ones,

our God is mighty to deliver. He can and will destroy the devil and his works. Praise his dear name for ever!

In Hebrews i. 2, we learn that God's Son has been appointed heir of all things,—not some things, nor a few things, but all things. Now, what does that mean? I answer, it expresses the largest hope; and when fairly and fully understood, it teaches the absolute universality of Christ's reign.

Again, in Heb. ii. 8-10, we learn that all things—not a few things, nor some things, but absolutely all things—have been put in subjection under Christ's feet. Again, in Heb. ii. 14, we read that through death he was to destroy the devil. But, beloved, let me say here and now that the destruction of the devil, as holding the power of death, is quite inconsistent with the continuance of death and evil eternally.

In Heb. vi. 17, we read of the immutability of his counsel. We admit that a *seeming* failure of God's purpose there may be, but no *real* failure is possible. Again, in Heb. ix. 26, we read that "He hath appeared to put away sin by the sacrifice of himself." Will he put away sin? Will Christ fail or will he succeed? If he succeeds, he makes an end of sin, draws all men unto himself, finds the lost ones, rescues the perishing ones, gives life to the dead, subdues all things unto himself, destroys the devil and his works, and bruises Satan under our feet; and there will be an end to pain, death and tears. If he does not succeed, then sin, death, evil, and the devil will live on endlessly, and the major part of the human family will remain lost endlessly. I myself believe that the blessed Christ will come off Victor and will ultimately destroy the devil and his works, and deliver them who all their lifetime were subject to bondage through fear of death.

Now, in closing, let me say to all the readers of our little paper, in the language of one of the poets:

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock that cannot move,
Grounded firm and deep in the Saviour's love."

God help us to cling to Christ and keep moving along.—Amen.

O. M. CHASE.

GRAY AND BLUE.

BENEATH the Southern stars, tonight,
A soldier rests alone,
With naught to mark his resting-place,
No monumental stone.
What matter if the coat he wore
Were homespun gray or blue,
'Tis just the same, forevermore
He is my laddie, true.

The faded coats of blue and gray
Their silent stories tell,
Of hill and dale and Southern plain
Where many brave boys fell.
They pierce the veil of future years,
The gray is leal and true,
Beneath the stars and stripes today,
It's all exchanged for blue.

My proud, young soldier fell alone,
With none to help or save,
He sleeps, today, down there, unknown,
In an unlettered grave.
I sometimes fancy in my dreams
I hear his voice once more,
But wake to know 'tis but a dream,
An echo from the shore.

Where I shall meet him soon I know,
Shall meet my laddie true,
Where angel robes are given for
The coats of gray and blue.
And blue and blue will side by side,
Keep step in future years,
The Navy and the Army twined
By wreaths of smiles and tears.

ERMINA C. STRAY.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE JUDGMENT.

General Principles.

PERHAPS no Bible theme is more thought about and less understood than the judgment. It is commonly regarded as terrible, and directly opposed to the larger hope for mankind; but we have a Scriptural warrant for regarding it as a cause of universal joy that the Lord cometh to judge the world.—Ps. xcvi. 10–14; xcviii. 4–9.

This difference between the common view and the Psalmist's must be because the people generally do not understand the true object of the judgment. It no doubt arises in part from confounding the judgment by the law, which condemns the sinner, and the judgment by the Lord Jesus, which condemns sin and saves the sinner. While the law is the strength of sin (1. Cor. xv. 56), and its wages is death (Rom. vi. 23), and its "judgment came upon all men to condemnation;" the object of the judgment by Christ is the very opposite; "so by the righteousness of one the free gift came upon all men unto justification of life. For as through one man's disobedience the many were made sinners, even so through the obedience of one shall the many [the same many] be made righteous." Rom. v. 18, 19, R. V.

In order to appreciate the gospel in the judgment, it is necessary to see the representative personality of the Lord Jesus—that he was the Second Adam, the Unit of the race for judgment and regeneration, the Seed of the whole crop—and that in him the whole plan of God for mankind was wrought out, thus revealing God's love and purpose for the race. In view of his oneness with the world of mankind, Jesus, speaking of his own personal judgment — his conflict with the enemy and its result—said: "Now is the judgment of this world [mankind represented in himself, who took our nature]; now shall the prince of this world [the enemy] be cast out." Because of his success in this personal conflict, his consequent high exaltation, and the consciousness of his ability to overcome the enemy in all mankind, whom he represented, he immediately add-

ed: "And I, if I be lifted up from [*ek*, out of] the earth [earthly condition], will draw all [men] unto me." — John xii. 31, 32; compare Phil. ii. 9–11. The death that he died, the real cross, (of which the Roman cross was a shadow) was death to sin, as a result of which he lives unto God.—Rom. vi. 10.

The judgment by Him who is the world's Light, Judge and Saviour, is a grand element of the gospel. These three offices are closely related; He gives men light that they may be judged, and judges them that they may be saved.

This judgment of mankind is a double work. Ignorance, sin and death are to be judged down, destroyed. These are the elements of the devil's kingdom. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1. John iii. 8. Faith says he will not fail. Man himself is the work of God, and is to be saved. In this process, the knowledge of God, righteousness, and life are to be judged up, developed, perfected. Men are "alienated from the life of God through ignorance," (Eph. iv. 18), and the knowledge of the Lord is life eternal.—John xvii. 3. The Lord said: "My people are destroyed for lack of knowledge."—Hos. iv. 6. And therefore there can be no destruction when all are brought to the full knowledge of the truth. This is possible only by the Holy Spirit. 1. Cor. xii. 3. When all know the Lord, they will love and obey him.

The light — the gospel—is the means, the power (Rom. i. 16), the judgment is the way or process, and perfect salvation is the end. There is no salvation in sin. Not only sinful action must be stopped, but the sinful nature—on account of which men are called in Scripture "the children of the wicked one."—must be judged down and destroyed. The sinful nature — called "the carnal mind"--is enmity against God (Rom. viii. 6, 7), and in order to reconciliation, the enmity must be destroyed. The nature which is under condemnation will be given over to the penalty of the law, but the man, begotten anew, will be saved—judged to victory. This is illustrated in the case of every regenerated person—the enemy that he was is destroyed, and he is now a new creature, a friend.

Jesus did not come to destroy the law, nor to set aside its penalty. "The soul that sinneth, it shall die." Being able (Matt. x. 28), will not God destroy both the soul (the animal nature) and (the animal) body in hell? And yet, O mystery of grace! man, being a child of God, will be saved. God is not said to be the Father of our souls nor bodies (our flesh), but he is the Father of our spirits (Heb. xii. 9); and we read of the flesh (the carnal or soulical nature) being destroyed, "that the spirit may be saved in the day of the Lord Jesus."—1. Cor. v. 1–5.

As God—our Father—is Spirit (John iv. 23, 24), it follows that man in the highest sense is spirit. It is true that the body is often called the man; but it is "the outward man," and there is also "the inward man;" and the apostle speaks of the former as being dissolved and perishing, but the latter he identifies with the things unseen and eternal. 2. Cor. iv. 16–v. 1.

It is the spirit of man—the son of God—that is typified by Israel and brought from the antitypical Egypt (the bondage of sin) to the antitypical Canaan (the heavenly condition.) "When Israel was a child, then I loved him, and called my son out of Egypt."—Hos. xi. 1. The wilderness journey (as in the type) is the judgment process, in which the elements of the old man—the body of sin—are cut off and left behind. Israel—the son—left Egypt, and in spite of all his wanderings and longing after the old things, he never returned, but was brought to Canaan.

So it is in every Christian's experience. He who has begun the good work in us is able to carry it on to perfection. In our journey we are called on to give up the things that are wrong. We are to crucify the flesh, "that the body of sin might be destroyed," (Rom. vi. 6), or to "mortify the deeds of the body."—viii. 13. If we thus judge or condemn ourselves, we are chastened (purified) of the Lord, and shall not be judged or condemned with the world.—1. Cor. xi. 31, 32. But if we do not willingly cut off or pluck out the offending members, Jesus says they must be burned away in hell (Gehenna) fire."—Mark ix. 43–48.

The typical gehenna—like all other types—was literal. The antitype is deeper than the type. As in the literal fire of the Valley of Hinnom, near Jerusalem, all *physical* corruption was burned up, so God's judgment fire will consume all *moral* corruption. As the design of the first was to purify the atmosphere, so the design of the second is that those chastised may be purified, or made "partakers of his holiness."—Heb. xii. 10.

Order in the Judgment.

In John xii. 31, 32 we have seen that the judgment of the world was representatively wrought out in the Lord Jesus. It is therefore to be applied to all in due time. The order is: First the church, and afterward the world. The judgment of the church—"the house of God"—is in the gospel age.—1. Pet. iv. 17. But the world is to be judged in a future day, or age, after the appearing of the Son of man in his glory. Matt. xxv. 31; Acts xvii. 31. In harmony with this order, the Word never speaks of the Lord coming to judge the church. Having been forgiven, cleansed and perfected, they will not need to be judged again. Their judgment process is symbolized by their baptism. It would be absurd for Christ to bring his glorified bride into judgment, as glorification is her reward. Their sins went before to judgment; and the sins of others follow after.—1. Tim. v. 24, 25. We have seen that those who in this life judge themselves, shall not be judged with the world. The Lord comes to judge the world, and it is an important element of the hope of the saints, that they—previously gathered to him (Ps. l. 5; 2. Thess. ii. 1)—shall come with him, sit with him in his throne, and with him judge the world.—Col. iii. 4; 1. Cor. vi. 2, 3.

The judgment of the church must be past before they can share his glory, but the judgment of the world—the nations—is after the church comes with him in his glory. Matt. xxv. 31 and on; Col. iii. 4.

The "sheep" of this judgment parable are not the saints of the preceding ages, for several reasons:

(1) Because, as we have seen, the saints are judged beforehand and come with him to judge the world; (2) the saints have eternal life when they first believe (John iii. 36; v. 24; 1. John iii. 14, 15); (3) the saints, when doing good, know that they are working for Christ; (4) the saints do not belong to the nations, but are chosen and separated; (5) the quality of these sheep is not like the conscious oneness of believers with Christ, but is the natural kindness of many who are born and brought up under gospel influence.

It is equally evident that the "goats" of that judgment parable are simply a class governed by supreme selfishness, but who had no thought of acting against or rejecting Christ.—Ver. 44. It is easy to find the three classes in all Christian communities: real Christians, who know and love the Lord, and consciously serve him in doing good to their fellow-men; and the two classes—the kind and unkind—outside of the church. When the saints come with Christ in glory, the other two classes will be here to be dealt with. The kind will be good ground, all ready for the good seed—the word of eternal life; and the unkind will have to pass through the fire prepared to destroy all evil. This involves the

Object of the Judgment.

ALL Christians will admit that the Lord's object in dealing with the church in this life (their time of judgment) is to purify them—to judge down the sinful nature and develop the good. What they need to learn is that his object is the same when he and his perfected saints come to judge the world. His love is unchangeable. The Judge of the world is their loving Friend—one who can be touched with the feeling of human infirmity. The judgment of the world—not merely the church—has been shown to be a matter of joy and gladness.—Ps. xcvi. and xcviii. And the object of the Lord in selecting a church out of the world, is that through them, united to their Head, the non-elect may be blessed. The elect are Abraham's seed, through whom all nations shall be blessed.—Gal. iii. 8, 16, 29. The process of judgment is the Lord's method of blessing. It will do many people much good when they can see that God's fiery judgments are to destroy corruption and bless the people.—See Isa. iv. 4; xxvi. 9; Zeph. iii. 8, 9; Heb. xii. 6-11; Rev. xv. 3, 4. Let this principle be applied, and it will be seen that the goats will be subjected to the fire for a merciful object—to destroy their selfishness.

Judgment of the Dead.

THIS principle of judgment applies to the dead as well as the living.—2. Tim. iv. 1. "After death the judgment"—which applies to all except the elect—is not against this large view of the plan, when we know who are to be the judges, and that the judgment is to be unto victory.—Matt. xii. 20. The Sodomites are a dead nation, of whom not even a "remnant" was left (Rom. ix. 29); and in Ezek. xvi. 44-63, we are told that they are to be blessed. Were it not for tradition, this would prove that there is hope for the dead, as well as for the living.

In order to illustrate what the saints will do after their resurrec-

tion, our Lord, after his resurrection, went and preached to "the spirits in prison,"—those who were disobedient in the days of Noah. It seems too plain to need explaining. It once troubled me, but since seeing God's plan for the dead and the living, I take it as it reads. If men's theory makes it necessary to explain it away, they had better change their theory. It was not Noah, nor God, nor the Spirit, nor anybody else, preaching to the living (men in the flesh), but it was the risen, victorious Christ preaching the gospel also to the dead (those not in the flesh), "that they might be judged according to [on the same principle as] men in the flesh, but live according to God in the spirit."—See 1. Pet. iii. 18-20; iv. 6.

This case illustrates the mission of our Lord as the Light, the Judge, and the Saviour. The "also" of the passage shows that the gospel is for *both* the dead and the living, that they may be judged to victory. "After death the judgment" is not a hopeless thing. It is a manifestation of the loving spirit of Jesus that those who were the first to fall under a special curse were first awakened from the death-sleep to have a glimpse of his victory over the power of death and hades.

Some, on account of their view of man's nature, and of non-existence in death, say it is not possible that the gospel could have been preached to the dead; but as they thus contradict the apostle's statement, and the fact that the Lord is to judge *both* the living and the dead, their view evidently needs modifying. It should not trouble them to think that the loving Saviour (as well as an earthly friend) could waken people in the night to tell them good news. To wake up and fall asleep is not such a strange thing.

Some seem afraid of this view on the ground that it is "Orthodoxy," or "Spiritism;" but it is neither. It also avoids the extreme of "Materialism." It maintains that the body, being absolutely dead, is not that which sleeps, hears, and awakens. Sleep is not a state of nonexistence. Whatever sleeps exists, and can be awakened to judgment. Immortality is the final and perfect state—the spiritual *body* condition—attained or put on by the law of the Spirit of life. The wakening from the death sleep is first, the judgment is the following process, and a completed resurrection is the result—a glorious immortality. They waken to judgment, and the judgment is unto victory. They come forth unto a resurrection of (or by means of) judgment. (John v. 29, R. V; Matt. xii. 20; 1. Cor. xv. 53-57.)

In the light of the New Testament, we see that man's spirit—not his flesh—is God's son.—Heb. xii. 9. With it, when quickened, God's Spirit bears witness.—Rom. viii. 16. The spirit—not the flesh—is the subject of regeneration.—John iii. 6. It is the spirit that is to be judged, saved, perfected.—1. Cor. v. 5; Heb. xii. 23. It will then have a spiritual body.—1. Cor. xv. 44. The old nature—which manifests itself in an earthly body—is to be judged down; and the inner man, saved out of the ruin, is to be judged up, developed, glorified—perfected in the image of the Father, as revealed in Christ.

The largest hope for our race is expressed in Ps. lxxxvi. 9: "All the nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Whoever worships and glorifies God must grow like him. God made the Antediluvians and the Sodomites, and we have seen that they—though they died in sin—are included in His plan of judgment unto victory. Christ came to seek and save the lost world, and it is his glory that he proposes to save the worst, and will not fail nor be discouraged; and it is the weakness of human teachers that they have limited His saving work to this life and age. Death does not fix character, and it is no obstacle to the Lord's love and saving power.

The judgment is God's method of purifying. Sin will not be perpetuated. Man is a strange mixture—constitutionally "the offspring of God," (Acts xvii. 28, 29), but in the sense that he is depraved, imperfect, or mixed with evil, a child of the wicked one. This mixture and the Lord's way of developing his own child, we see in the illustration of silver ore and its purification by fire. The Lord is as "a refiner and purifier of silver."—Mal. iii. He loves the silver and hates the dross. The ore is cast into the fire and melted, the dross is consumed, and the silver is refined until it reflects the image of the refiner.

The application of the figure is easy. This shows the Bible use of fire and its relation to God's purpose in the process of judgment. The "spirit of judgment," and the "spirit of burning," are His means of purifying.—Isa. iv. 4; Zeph. iii. 8, 9. In view of this principle, it is a blessing to know that the Lord "shall smite the earth with the rod of his mouth, and with the breath of his lips [the spirit of his word] shall he slay the wicked." Isa. xi. 4; Rev. xix. 15. With his own kind of "fire and sword" the Lord will plead with all flesh, and cover the earth with the slain. Is not his sword the Word, with which we also are to fight?—2. Cor. x. 4; Eph. vi. 17. And is not the fire his own Spirit which Jesus kindled in the earth (Heb. xii. 29; Luke xii. 49) with coals of which we too are to kill our enemies—make them friends?—Rom. xii. 20, 21. Who hath ears to hear, let him hear.

In the opening of the books—the uncovering of all motives and showing of all results—there will be a great reversing of human decisions, because man judges according to appearance. We cannot now judge aright because we do not know all the facts, circumstances, and influences bearing on the case. Hence the apostle said: "Judge nothing before the time, till the Lord come," (1. Cor. iv. 5) when we shall be with him and like him. In judging now, we are liable—like the law—to condemn the sinner. We need to learn to stand on the side of Christ (not the accuser) who condemns sin, but saves the sinner. "Neither do I condemn thee: go, and sin no more." John viii. 11.

It is a blessed truth that in the second judgment—the judgment by the Son of man—no one is judged down. In the first judgment—which was by the broken law—all were condemned to death. Christ

found all in this condemned state, either dead or dying, and his mission is either to prevent the complete execution of the penalty of the law (as he does in the case of all who believe in him, or who look to him as the Antitype of the brazen serpent, who do not perish, John iii. 14-16) or "to deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 15. The first class is the church, and the other passage can apply only to the world, who live and die without hope.

It is worthy of being emphasized that they are to be "delivered" (See also Rom. viii. 21), and that when the Lord, in his judgment day, shall "bring to light the hidden things of darkness, and make manifest the counsels [motives] of the hearts, then shall every man have praise of God."—1. Cor. iv. 5. This cannot be harmonized with any plan of hopelessness, but only with the broad idea of the destruction of all sin, ignorance and death, the reward of all goodness, and the ultimate triumph of life, love and righteousness. By the judgment the atonement [reconciliation] will be applied, and the race of man shall know and love God, who shall be all in all.—1. Cor. xv. 28.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Appears to John.—Rev. i. 9-20.
(Lesson for June 16.)

GOLDEN TEXT.—Jesus Christ the same yesterday, and today, and forever.—Heb. xiii. 8.

INTRODUCTION.—This book is called the Revelation—the Apocalypse (uncovering)—of Jesus Christ. God gave it to Him, to shew to his (bond) servants the things "which must shortly come to pass." And they were signified [shewed by signs] by the Lord's Angel unto John.—Ver. 1. It was intended to be understood, or it would not be a Revelation; and yet it was not all written in plain language, but, like much other prophecy, in signs or symbols. Much truth, like the sun, is seen more clearly by being obscured,—at least for a time. *All* the things were not to happen "shortly," or at once, but the far-reaching events were in their beginnings already impending and would come with speed. The second verse may imply that the introduction (vs. 1-3) was written by another. A blessing is here pronounced on him that readeth, and them that hear and keep these things.

1. Who? Doubtless this book was written by the Apostle John, who also wrote the fourth Gospel, though it is said there are great differences in the style of the Greek. But the difference in language might have sprung from the difference in theme, and from the lapse of time between the two writings.

2. When? It was written on Patmos, an island about fifteen miles in circumference, and twenty-four miles from the coast of Asia Minor, where John was in exile on acconnt of his teaching. Tradition says that he, having come safely out of boiling oil into which he had been cast, was condemned to work in the "mines," or marble quarries on Patmos. It is of volcanic origin, and is very rugged and barren. The ruling powers could not hinder the Lord from using John. "The word of God is not bound."

(*Continued on page 185.*)

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EDITOR'S APPOINTMENTS.

June 15, and 16, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

June 23., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

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(*Continued from page 183.*)

3. When? Ancient tradition locates John's banishment during the reign of Domitian, A. D. 81-96. Some scholars think that the differences in the Greek, above mentioned, shows that the Revelation must have been written as early as the reign of Nero, A. D. 54-68, while the Gospel was written near the close of John's life, after a long residence in Ephesus—a Greek city. Other scholars, however, think all John's writings were produced in the last decade of the first century.

4. How? It is certainly a wonderful book. All its parts are wonderfully interlaced. It is mostly written in the language of symbol—which is as definite as any language, if we have the key. Several plans have been proposed: (1) the theory that the book describes past events, contemporary with John; (2) that all its scenes (or nearly all) are to be fulfilled (quite literally) after the Lord's return; (3) that it is a picture of the conflict between good and evil exemplified by many events, past, present, and future; (4) that it gives an outline of the history of the church in relation to the world from John's day to the perfect day, beyond the Millennium. There are other views, modifications, more or less, of these. There may be some truth in them all, but the last seems the best.

The book consists of (1) an introduction; (2) the epistles to the seven churches of Asia Minor, which appear to be used to represent seven phases of the church during the gospel dispensation; and (3) a series of visions, which picture the struggle of the church against the anti-christian powers, both political and religious, until John sees the millennial reign of Christ and his saints, and the final triumph of righteousness and life.

5. Why? It was doubtless written for both an immediate and an age-long object. The churches of John's day—the seven to which he had ministered—no doubt needed encouragement in their faith that Christ was really alive. They probably contained the elements of the seven phases of the whole church which they represented. These visions, even though imperfectly understood, have inspired the suffering pilgrims with courage and joyous hope.

The first chapter, in which is our lesson text, is an introduction to the Revelation, and from vs. 4-8, is like an introduction to this introduction. How simple and pointed John's statement—the heading of his letter: "John to the seven churches in Asia." He first prays for the blessing of grace and peace upon them "from Him who is, and who was, and who is to come,"—the Father, —"from the seven Spirits of God," and "from Jesus Christ, the faithful Witness, [the Manifestation of the Infinite Father], the first born from the dead, and the Prince of the kings of the earth." He here gives a brief glimpse of the whole plan: God's love revealed in Christ, the incarnation, the atoning sacrifice, the development of the elect as kings and priests, and the final coming (or manifestation) of Christ, as a result of which *all*—even his enemies—shall see him; and yet "Without holiness no man shall see the Lord." Verse 8 compared with verse 4 shows that the "Alpha and Omega" (A. and Z.) is the Lord, the Father, the Almighty; and yet in verses 17, 18, he is identified with the Living One who "was dead and is alive for evermore." Jesus is the perfect and personal revelation of the Father.

1. THE SEER.—Vs. 9, 10. "I John." In the Gospel John hides himself—does not give his name. Now he asserts himself. For some reason it was now necessary—perhaps because this was a personal letter to these churches. It was not egotism, nor a desire for applause, for instead of saying, "John, the beloved Apostle," or using some high-sounding title, he put himself on

their level, "John, your brother, your companion [or partaker with you] in trouble, and in the kingdom and patience of Jesus."

Yes, there is a sense (a preparatory sense) in which Christians are in the kingdom, but it is the suffering stage, not the reigning stage. That is why they have the "trouble" and need the "patience." "If we suffer, we shall reign." The sufferings are first, and the glory is to follow. It was because the enemy was in power that John was exiled to Patmos for "the word of God and the testimony of Jesus." But how the Lord overrules the terrible things, making the wrath of man to praise him!

"In the Spirit." This probably means "being under the inspiration of the Holy Spirit," for the purpose of seeing invisible things and future events; though some think it means "being in touch with the spiritual world," or "absorbed with spiritual things." But the Holy Spirit inspired him to see some things that were not spiritual at all. "On the Lord's [Christ's] day." Some think this means the seventh day, the Sabbath, because "the Son of man is Lord even [or also] of the sabbath;" but this shows that he is Lord of everything else in the same sense. The majority of people think "the Lord's day" is the first day of the week; but there is lacking any other Bible witness. It would be interesting to know just when Christians began to speak of Sunday by that name. Some think that "the Lord's day" here means "the day of the Lord," or the Millennial age, to which they think John was carried forward in the spirit of prophecy; but this is not satisfactory, for it seems to be the time *in* which he saw, on Patmos, rather than *which* he saw far ahead; besides, much that he saw evidently precedes the Lord's return. Did he see the whole Revelation in an ordinary day? It is possible to dream in five minutes, or less, what would require days or weeks to write. I often wish I could tell in weeks what I see at a glance concerning the Bible plan of the ages. It seems *more* important to know that John *was* in the Spirit, than to know *when* it was.

II. THE VOICE.—Vs. 10, 11. He heard it. It was "a great voice," not a trumpet, but *as* of a trumpet. This was probably not an appeal to the outer or natural ear. Others, though near by, might have heard nothing. It reminds of Elisha praying, "Lord, open the young man's eyes." Such "eyes" and "ears" have a close relation. People who have good natural hearing, may still "have ears, and hear not." God can speak to the inner ear, with a "still, small voice," or with a great one.

The R. V., following the best manuscripts, omits "I am Alpha and Omega, the first and the last," from this verse; but the same truth is found in vs. 8, 17 and xxi. 6. It means the sum of all being. The Voice of the Lord said John was to write what he saw, and send it to the seven churches in Asia, which are named in verse 11. These churches were typical of the seven stages of the church of the age. Seven is prominent in the Revelation—used to represent completeness.

III. THE VISION.—Vs. 12-16. Portions of the following picture are used in describing Christ in the messages to the seven churches. It evidently is designed to represent the glorified Christ, in the third heaven, the Father's condition; and yet he is represented as walking in the midst of the seven churches, symbolized by the seven candlesticks (Ver. 20), which were in the middle apartment of the typical tabernacle. The Christian's external life is in the court, but the inner life is in the holy place. "In the Name" of Christ, the Spirit of the truth is with the church in its inner life. He is called "Christ in you." "Where two or three are gathered in my Name, there am I in

the midst." "Lo, I am with you always." The church is his body—the temple of the Holy Spirit. That Spirit represents him as he is in glory. Let this be seen, and the apparent paradox is explained, that Christ is both absent from and with his church. Though he has his own individuality, still he is closely identified with his body on the earth.

IV. THE INTERPRETATION. — Vs. 17-20. With the vision we can do but little more than read it, and think of the glory, purity and power expressed by the symbols of gold, waters, wool, sword, fire, etc. The idea is suggested that the things of earth, at best, are weak in expressing the glory of God and heaven. John could not endure the sight, but fell as one dead. But He laid His hand upon John, and said, "Fear not." His glory and power are of a Friend, not a foe. It is safe for any poor penitent to fall before Christ. He too will feel his gracious power. He here gives a strong statement of both his divinity and humanity; that he still lives, though he once was dead; that he overcame the power of death, and is therefore immortal; and that this was for others—as he holds the keys of death and hades, both of which shall be destroyed.—xx. 14.

Again John is told to write, and it is shown that the vision is far-reaching—including what he had already seen, the things of the then present, and the things yet to be. Then the Living One explained the symbolism of the seven stars and the seven candlesticks. The stars are the angels or teachers of the churches, and are held in the Lord's right hand; and the candlesticks are the churches. None of the seven churches—not even the worst—should be confounded with the world.

A New Heaven and a New Earth.—Rev. xxi. 1-7, 22-27.

(Lesson for June 23.)

GOLDEN TEXT.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. xxi. 7.

INTRODUCTION.—Our last lesson gave us a brief view of the Authorship (Christ and John) and outline of the Revelation. This lesson relates to the consummation of Christ's work on the earth—the supreme object of his mission to mankind. It means success, life, righteousness, absolute victory.

I. THE NEW ORDER.—Ver. 1. The "new heaven and earth" means the new and final order or state of things, which the Lord has planned for mankind. Of this John had a glimpse, and he contrasts it with the old order of things, which will then have passed away. This first verse appears to be a statement of the consummation—the result of the judgment of the great white throne, and the lake of fire, of xx. 11-15. John here sees the work all done, so far as setting things right is concerned. The old heaven—not the physical heavens, sun, moon and stars, but the old, Satanic, Dragonic *ruling* power, so often mentioned in the Revelation—John sees superseded by the new heaven—the new ruling power, Christ and his saints; and he also sees that the old earth—the cursed condition of the world under Satan's rule—has given way to a new earth—the blessed condition of the world under the reign of Christ. This is not a lesson in Astronomy, Geology, and Geography. The Lord "created the earth not in vain, he formed it to be inhabited," "world without end," (Isa. xlv. 17, 18) notwithstanding the forebodings of certain modern "Scientists." The "sea" which is to be no more, is the troubled sea of wicked men, out of which both Daniel and John saw the cruel, persecuting powers arise. Dan. vii. 2, 3. Rev. xiii. 1. This will not interfere with Christ reigning "from sea to sea." We need not fear that the beauty and grandeur of the great waters shall disappear from the globe.

II. THE HEAVENLY CITY.—Ver. 2. Evidently John is here carried back, as he often is, and a new scene is presented. He had seen the completed work in the earth, and now he sees what is to do that work, or produce that great change. It is "the holy city, the New Jerusalem, coming down out of heaven." The new ruling power—must precede the new earth which is to be, as it is the work of this new manifestation from heaven to make the earth new. The new ruling power must reign over and subdue its enemies in order to produce a state of righteousness and peace in the earth. This new, descending city is said to be "prepared as a bride adorned for her husband." In vs. 9. 10 we learn that this city is "the bride, the Lamb's wife." Then it is not a literal city, nor a mere set of principles, but the glorified church (the embodiment of all good principles) which as a chaste virgin has been espoused to Christ, (2. Cor. xi. 2) as typified by the espousal of Rebekah, the virgin, at the well (Gen. xxiv. 22 to 30) a foregleam of the espousal at Pentecost. There is a difference between the church as a virgin, and the church as the bride. The work of the virgin is to prepare for the marriage, and the work of the bride is after the marriage. Her descent is to be followed by the invitation of "the Spirit and the bride," (xxii. 17), and by the removal of the curse, or the healing and regeneration of the nations.—xxii. 1-3. This descent clearly belongs after "the coming of the Lord [for his saints] and our gathering together unto him," (2. Thess. ii. 1), and is "the man-

ifestation of the sons of God," as a result of which "the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 19-21.

III. THE VOICE AND THE WORK.—Vs. 3-7. Again John hears a great voice, and it declares, not that the nations have gone away from earth and its curse, but that God (once manifested in Christ Jesus, but now in his perfected church) has come to dwell with men (the world), that they shall be his people, and that he shall be their God. And the voice not only declares this glorious presence in the earth, but the object of the same,—to remove all tears, sorrows, pain and death,—in a word, to "make all things new." This is the work of this descending city and the power in the throne. All the *causes* of tears, pain and death shall be taken away. Sin and death (not only dying, but the death state) must go—swallowed up of righteousness and life. "These words are true and faithful." They are not idle speculations nor baseless hopes. Again John sees the end, and the voice says, "It is done." It is the original voice—of "the Alpha and Omega"—that speaks. There is no mistake about it. He knows all about it. He knows the object of his coming, and all the obstacles. The provision of living water is sufficient for all the thirsty; and he even knows how to create a thirst for it in the human mind. The overcomer inherits and reigns; and for the sinful and obstinate there is the lake of fire—God's severe but loving method of subduing and reconciling the worst. It does not kill *them*, but destroys their sin and death. Only thus could verse 4 be fulfilled.

IV. THE CITY, ITS GLORY AND WORK.—Vs. 22-27. From verse 9 is a description of this city of God. It is the Lamb's wife—the glorified church in her future earthward work. She has the glory of God. Her perfection is symbolized by a perfect cube,—the length, breadth, and height being equal. She has twelve foundations—named for the twelve apostles. Her walls are salvation. She has twelve gates—named for the twelve tribes. The gates are always open, for those outside—the unsaved—to come in. To come in is the way to be saved. She is a twelve-gated gospel to the nations. Her invitation is "Come."

Her only Temple is God and the Lamb. They will be adored. Her light is not the natural, but the spiritual. It comes from the Temple. "And the nations shall walk in the light of it,"—the phrase, "of them that are saved," not being in the Greek.—See R. V. and others. It is the unsaved that need its light, and its healing. They shall accept the invitation and fruit and water of life, and come, and bring their glory in,—but not all at once. Only the obedient shall come in. Their names are written in the book of life. No one can go in but by the gates—the way through the walls of salvation. As long as defilement, works of abomination, and lying last, such people cannot go in. But until the nations are healed and become loyal, the work of the City will be incomplete. Not until the success is perfect, will the earth be freed from the curse, and the word be realized: "It is done."

It should never be forgotten that the scene of our present lesson is located after the gathering of the saints to Christ and the marriage of the Lamb: and therefore that our privilege now is to hear and obey the gospel, and by faithfulness to Christ, to be preparing for the marriage: and not to be thinking of the later privilege of entering in "through the gates into the city." The privilege of the faithful Christian is to be a *charter member* of the heavenly city—to be on hand when it is organized.

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IS GOD LOVE?

FIRST we wish to speak of some of the many different thoughts concerning God and his dealings with his children. It has been wisely said that education forms the common mind. Just as the twig is bent, the tree is inclined. This, together with surroundings and, sometimes, what we inherit, makes the natural man. And when we consider the hundreds of different ideas taught by the many sects, isms, societies and churches, and realize that if any one of them is all right, all the rest must be wrong, is it any wonder that the world looks on in blank astonishment, and knows not what to do? Who is to blame for this state of affairs? Is it God? No. Is it the world? No. Then is it not safe to say that religious fanatics are responsible for the confusion of thought in the professed church? also the main cause of the many infidels who have come to the conclusion that there is no God? I do not wish to offend any. True Christianity is the mainspring of true happiness for time and eternity. Reader, have you put on Christ? Do you absolutely hate all the works of the devil? If so, you belong to the church of the firstborn, whose names are written in heaven. This is the only church of which the Bible speaks, and its church-book is in heaven. The many earthly churches all differ from each other in some respect. One believes in the non-resurrection of the wicked, another, that they will be raised and then burnt up, annihilated, and another, that they will retain consciousness and burn eternally. Again we ask, Is God love? Is he one-tenth as loving to his creation as earthly parents are to theirs? Where is the parent of ten children who would for any offense annihilate, burn up, or torment one of his children eternally? He does not exist in any enlightened land; and yet the so-called Christian world teaches that nine-tenths of God's created children are to share this fate.

Reader, do you believe that God, who knew the end from the beginning, could be guilty of such cruelty? No, no; there is a better way. Not long since I was talking with a minister who spoke of the great efforts being made to enlighten the heathen. He believed in endless punishment, and that few would be saved. "Well," I said, "there is no other name given under heaven whereby we can be saved except the name of Jesus. Then what about the untold millions who have gone to their graves without having heard of Jesus?" He said, "They go to heaven the same as innocent children." "Then," said I, "why do you enlighten them, so as to have nine-tenths of them eternally punished?" Oh! consistency, thou art a jewel; but false Bible theory, oh, how cruel.

It would do many good could they catch a glimpse of the Plan of the Ages as taught from one end of the Bible to the other. In the world before the flood, after sin entered, man was turned loose, so to speak, without law or order. Without restraint they made a perfect failure. Afterward, they were placed under the law, and they refused to obey that. Since Christ came, we are in what is called the gospel dispensation, which lasts until Christ's second advent, which closes this second world's history, and at which the world to come begins, that never ends, in which are the ages to come, of which Paul speaks, when God shall show forth the exceeding riches of his grace. In the world before the flood, they were under no restraint. In this world they have been under law and gospel. And in the world to come, the unregenerated will be under the rule of Christ and the saints, instead of being sent to endless torment.

The common theory is that at the Lord's second coming the history of the human race will close, and the few who have been righteous, taken to heaven, located by the poet:

."Beyond the bounds of time and space." Think of it. That is farther than I care to go. They also teach that at the same time, all the wicked will be cast into a bottomless hell. So, if the theory be correct, neither the righteous nor the wicked can ever reach their destination. But the Scriptures do not so teach.

The Bible teaches that in this dispensation Christ takes out a few to bear his name. They are sometimes called the body of Christ, the church of the firstborn, and the little flock. These are all that the Bible teaches will be made immortal at Christ's coming. And these, with Him, are to rule, enlighten, and save the world. These are not going beyond the bounds of time and space. But in connection with Christ's second coming, John says: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 1, 2. This city is described as lying four square, measuring twelve thousand furlongs on each side, and the same in hight, composed of pure gold, like unto transparent glass. Christ told his disciples when he left them: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself."—John xiv. 2, 3. "And the city had no need of the sun, nor of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations [R. V. and others omit "of them that are saved."] shall walk in the light of it: and the kings of the earth do bring their glory and honour into it."—Vs. 23, 24.

After the city of God is located on the earth, and Christ and the saints take possession of the kingdom, the invitation is given: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—xxii. 17. That does not sound much like probation closing at Christ's coming. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—xxi. 3, 4. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Dan. vii. 27.

Reader, do you believe that when there is no more death, sorrow, crying, nor pain, that the masses of mankind will be writhing in eternal torment? What was Christ's mission to earth? Let us see if the Bible and Theory teach the same thing. The Bible says: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1. John iii. 8. Theory says that the devil and all that worked for him shall never be destroyed, but shall live forever in torment. The Bible says: "God will have all men to be saved, and to come to the knowledge of the truth."—1. Tim. ii. 4. Theory says: "Just a few will be saved: perhaps only our church." The Bible says: "We trust in the living God, who is the Saviour of all men, specially of those that believe."—1. Tim. iv. 10. What does this signify? Simply that believers in this dispensation have a special salvation—shall become kings and priests, and shall reign with Christ; and that the rest shall be saved under their righteous rule. "As thou [God] hast given him [Christ] power over all flesh, that he should give eternal life to as many

as thou hast given him."—John xvii. 2, 3. Here we see that Christ has power to give eternal life to all. Will he save all? "It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—Rom. xiv. 11. Again: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John iii. 17.

How glad I am that every one will not be damned who does not think just as I do. John xii. 32 says: "And I, if I be lifted up from the earth, will draw all men unto me." This statement is not limited to a few, but embraces all. Rev. i. 7 says: "Behold, he cometh with clouds, and every eye shall see him," and Heb. xii. 14 says: "Without holiness no man shall see the Lord." If all are not to become holy, either John or Paul made a great mistake. Which is out of joint, popular theology, or the Bible? Heb. viii. 10 says: "I will put my laws into their minds, and will write them in their hearts; and I will be to them a God, and they shall be to me a people." This gives no uncertain sound; though the masses so far have made a failure and refused to obey law or gospel, yet the time is coming when God shall put his laws into their hearts, and they shall be his people.

Reader, come let us reason together. God says he knew the end from the beginning, and that he has no respect of persons, and also that there is no salvation only through Christ. Then how can he draw, enlighten, and save only a few, and let untold millions go down to hopeless perdition that never heard of Christ, and knowing from the beginning that nearly all would be eternally punished? Could a devil do anything worse than that? People get into that old rut, and Satan keeps them there. Some teach so ignorantly, and others are afraid it would affect their bread and butter to teach the truth. But I will regard God as a loving Father, and trust him for my bread and butter instead of the community. We are in no way responsible for our fallen nature, and God knows it. Romans viii. 20, 21 says: "For the creature [the natural, sinful man] was made subject to vanity, not willingly, but by reason of him [God] who subjected the same in hope, because the creature itself [sinful man] also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Here God ackowledges that he is responsible for our nature, and has arranged hope for us after an experience of our own, that we may more fully appreciate what he has prepared for us.

1. Cor. xv. 22 says: "For as in Adam all die, even so in Christ shall all be made alive; every man in his own order." They are not made alive in Christ and then sent to hell. Rom. v. 18, 19 says: "Therefore, as by the offense of one [the first Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Christ, the Second Adam] the free gift came upon all men unto justification of life. For as by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the same] many be made righteous." For what did God give us all these Scriptures? That we might understand his plan, as in Eph. i. 10: "That in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Could language be plainer for the restoration of all? The book is full of it. It has been foretold from the beginning. Acts iii. 20, 21 says: "And he shall send Jesus Christ, which before [at his first coming] was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." In the face of all these plain statements,

why will so many professed Christians condemn anyone who speaks of the restitution of all? Simply because, "'Tis education forms the common mind."

While all will finally be saved, no one will be saved in sin. All must repent or be punished for their sin, but not without end. I am aware that the Bible speaks of hell, a lake of fire, fiery trials and coals of fire; but I do not find that the fire is literal or endless. God's kind of fire is sometimes far from literal. For instance, see Rom. xii. 20, 21: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Jonah disobeyed God, and was swallowed by a whale; and he says: "Out of the belly of hell cried I," and the Lord heard and delivered him. His hell was in a great fish-pond, instead of a lake of literal fire. He disobeyed God and was paid for it.

I am aware that there is a class of Scriptures that to the casual reader, in connection with his education, has a show of literal fire, and endless punishment, instead of age-lasting—making a seeming contradiction. In such cases, weigh the two statements and compare them with the nature of God, and decide accordingly, knowing that he will never do anything contrary to his nature. And when you are truly converted to Him you will not believe that it is His nature to create anyone knowing he would be eternally lost. After being enlightened, obedience is all that is required. And Christ said: "No man can come to me, except he is drawn of the Father." Hence not many are saved in this dispensation.

"But," says one, "salvation is offered to all." Not too fast!—not in this dispensation! Salvation is through the shed blood of Christ, and people had been dying for four thousand years before it was shed. During His ministry thousands were dying; and to his disciples he said: "Unto you it is given to know the mysteries of the kingdom of God, but unto them that are without [the multitude] all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Mark iv. 11, 12. There is much more Scripture showing it was not God's plan that more than a few should have the knowledge of the truth in this dispensation. But be assured that He will not punish the rest for what they did not know. The beauty of God's plan is that man receives according to his light and the deeds done; and then shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

A BIT OF EXPERIENCE.

THIRTY-FIVE years ago I was converted to God. From my boyhood I had been wild and reckless. As I used to express it, "I feared neither God, man, nor the devil." But God converted me all over. But I was ignorant, and the teaching I heard led to constant fear. Not that I desired to do wrong, but I was in constant fear lest I should make a mis-step and be eternally damned. While I loved God all I could, I could hardly think that was straight goods. I soon fell in with the Adventist view, that the wicked would be destroyed—burned up. That looked a little better, but not like a loving Father. Since learning by experience that God is love, I compare my experience, then and now, to that under the rule of my father and mother. I obeyed both, father, for fear of the rod, mother, because she loved me. Loving obedience God desires. Fear of hell will never save one in heaven.

This article is not given to the public to display literary ability; then it would be a failure; but simply in hope of giving someone a better thought of God.

J. S. FISHER.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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THE SPIRIT'S WORK.

THE work of the Holy Spirit is an essential part of God's plan of revelation and salvation. The pentecostal baptism by the Spirit was a thing of great significance. The disciples of Christ had been commissioned to preach the gospel to every creature (Mark xvi. 15), but they were to tarry in Jerusalem until they were endued with power from on high.—Luke xxiv. 49; Acts i. 8. So they (an hundred and twenty in all) waited in an upper room, in continual prayer, for ten days after the ascension of Christ.—Vs. 13-15. "And when the day of Pentecost was fully come," the promised Spirit-power came with a sound like a rushing wind, and an appearance like tongues of fire, and was realized in the ability to preach the gospel to the multitudes in their various languages. This was naturally a cause of astonishment, and it raised the question, "What meaneth this?" Acts ii. 1-12.

Peter, in adaptation to his Jewish audience, spoke of this manifestation only as a fulfillment of the prophecy of Joel; but in the light of later developments, we may safely say it was also a fulfillment of certain types and allegories of the Old Testament, and of the promise of Jesus. Let us consider the last first.

The promise was made by our Lord in the discourse (John xiv. to xvi.) given to his disciples in connection with the institution of the memorial feast, the same night in which he was betrayed. They were sad, greatly troubled, and inclined to lose faith in him as the Messiah, because he had told them he was about to die. He said: "Let not your heart be troubled: ye believe in God, believe also in me;"—do not doubt my Messiahship because the "Way" is to be different from what you have expected. "I will not leave you comfortless [orphans]: I will come to you." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of the Truth; * *—Whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, what-

soever I have said unto you."—xiv. 1, 16–18, 26; see also xv. 26.

From these passages, and the circumstances in which they were spoken, it is evident that the Spirit was to represent Christ with his church during his bodily absence from them, and to be an abiding Witness of his continued personal existence, his immortality, and his unfailing friendship for them. All this the presence and work of the Spirit proves to all who are susceptible to the evidence.

In xvi. 6–8, Jesus said: "Because I have said these things [about going away], sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment."

Here we learn that "the Spirit of the Truth," (commonly called "The Holy Ghost,") which Jesus promised to send, and which he did send at Pentecost, is not the same as the Holy Spirit which was in the world before and during his personal ministry. There are "Seven Spirits of God." (Rev. i. 4; iii. 1; iv. 5; v. 6), and, of course, they are all holy—pure and good. If the Holy Spirit of Jesus' promise, given at Pentecost, includes "the seven Spirits of God sent forth into all the earth," it must, at least, mean more than any one of them. The other Spirits are not called the Comforter. If this Comforter had been in the world before, how could Jesus truly say: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you?" How meaningless these words appear, unless the departure of Jesus were about to secure to his disciples a Presence and Power they had not before, and which they could not have without his departure—his exaltation and glorification. Speaking of this new Spirit, or manifestation of power, it is said: "The Holy Spirit was not yet given, because Jesus was not yet glorified." John vii. 39.

Could language more plainly show that the coming of this Holy Spirit was dependent upon the glorification of Christ? And how else could the presence and work of this Spirit in the church and in the world be a proof that Jesus was glorified, and ever lives as our personal Friend and Saviour?

The special characteristic of this Pentecostal Spirit is that it was the result of the victory of Christ in behalf of mankind. That victory was not complete until the glorification of the Man, Christ Jesus. Hence that Spirit could not come until Jesus was glorified. To those who can see this, and also the truth that he was the Unit of the whole race—the Second Adam—the coming of that Spirit—"the Spirit of *the* truth" concerning the *way* of victory—becomes positive proof that the living and glorified Christ will succeed in drawing all mankind unto himself. John xii. 31, 32. It is the work of that Spirit to apply the truth, of which it is the Spirit, to all mankind, in due time: that is, to work out *in* the race the same result that was wrought *for* the race in the

person of Christ, the Representative of the race. What the world needs is expressed in verse 8,—that is, to be convinced of sin (their own condition and need), of righteousness (God's righteousness in Christ to cover and overcome their sin), and to be led through the judgment process, which applies that righteousness.

Another thing that we learn from John xvi. 6–8 is that the presence of this Spirit of victory *in* men is of greater importance than the presence of Jesus in the flesh *with* men. This is why he could truly say: "It is expedient for *you* that I go away," and send the Spirit of the Truth. Let this fact be noted by those who are inclined to expect the return of Jesus in the flesh. Having overcome in behalf of the world, and taken the throne of power, it does not need to be done over again. So if any man advocates the reincarnation,—the coming of Jesus again in the flesh,—and says: "Lo here, or lo there, believe it not."—Mark xiii. 21–23. We shall see him as he is, and be with him, when we are made like him.—1. John iii. 2, 3; 1. Thess. iv. 17; John xiv. 1–3. He is the revelation of the way to the Father. Ver. 6.

In view of the several promises Jesus made to his disciples, and the nature and effect of the Spirit—manifestations at and after Pentecost, who can doubt that these manifestations were in fulfillment of these promises? And who that knows the facts can doubt that Jesus lives? He promised that if he went to the Father, he would send the Comforter, and that this Spirit would not only lead his disciples into the truth, but would convince men of sin and righteousness. If he had not gone to the Father, this promise could not have been fulfilled; and therefore the fact that this work has been going on ever since, is proof that he went to the Father, that he was what he claimed to be, and that his words were true.

Every Christian—every one who has been convinced of sin and righteousness, and has been led into the way of judgment—has an experimental knowledge that Christ lives, and that Christianity is true. It may also safely be said that wherever the gospel is preached, even the unbelieving ones have a clearer idea of sin and righteousness than men had under the law. The Jewish idea was largely ceremonial. It was a great sin to eat with unwashed hands, and not to "tithe mint, anise and cummin," but they could easily neglect "the weightier matters of the law." They could kill a man for an honest conviction, and think they were doing God service. They killed the Son of God—the Prince of Peace. Oh! how true that they would "strain out a gnat, and swallow a camel."

Is it not true that the nations most directly under gospel influence are the most advanced in civilization and morality? And is not all the progress under gospel influence an abiding proof that Christ lives as the Centre of the uplifting power of civilization? So it appears to me.

Next, let us briefly consider how the Pentecostal baptism was a fulfillment of several types. In order to see this, it is necessary to under-

stand that the Holy Spirit came, not on a few men (the apostles) only, but upon the virgin church, or upon the whole gospel church, represented by "about an hundred and twenty" men and women, gathered in the upper room, waiting in prayer for the fulfillment of the promise. Acts i. 13-15. The Spirit "filled all the house," and the waiting ones "were all filled with the Holy Spirit."—Acts ii. 1-4. The Church of Christ (as a body) was there baptized by the Holy Spirit.—1 Cor. xii. 12, 13. This appears to be the antitype of the baptism of the nation of Israel "unto Moses in the cloud and in the sea."—1. Cor. x. 1, 2. As the nation of Israel was then entering the wilderness journey toward Canaan, so at Pentecost the Church was entering on her wilderness journey to the heavenly Canaan. As the baptism unto Moses was national, it was never repeated. It included all who were later born into the nation. The same holds good of those coming into the church throughout the age. What was done at Pentecost included them all.

Again, the Pentecostal baptism was the espousal of the virgin church to Christ, typified by the espousal of Rebekah to Isaac. (See Gen. xxiv.) Eliezer, Abraham's servant, met Rebekah, the virgin, at the well, where she had come to draw water, and gave her "a jewel for the forehead" and "two bracelets for her hands." These were the earnest, or firstfruits, of what she would receive as the future wife of Isaac—a type of Christ. So the Holy Spirit met the virgin church at Pentecost, (she having come to draw the water of life), and gave her the foretaste, or "earnest," of her inheritance as the future bride of Christ.—Eph. i. 13, 14 and Rom. viii. 14-17. Both head and hands were adorned and consecrated in both the type and the antitype. As the church is represented by the woman, the espousal of the whole church of the gospel age took place at Pentecost, and the special work of the age is to prepare for the marriage, at the coming of the Bridegroom. The work of the Bridegroom and the Bride in regenerating the world is after the marriage. Then the Spirit and the bride will say, Come.—Rev. xxii. 17.

The type of the wave-loaves appears to have been fulfilled at Pentecost. In Lev. xxiii. we find the law concerning the wave-sheaf and the wave-loaves. The wave-sheaf was to be waved before the Lord on "the morrow after the sabbath," (Sunday) and fifty days later (Sunday) the wave-loaves were to be presented before the Lord. These two offerings, as to time, were related to each other exactly as the resurrection of Christ and the descent of the Holy Spirit—fifty days apart. Pentecost means the fiftieth day. The wave-sheaf was the first-fruit of the harvest, and Christ, raised, was the first-fruit of God's great harvest.—1. Cor. xv. 20; Col. i. 18. All this pertained to the first day. The wave-loaves were bread made "of fine flour"—raised loaves, "baked with leaven."—Ver. 17. The wave-loaves were related to the wave-sheaf, as the work of Pentecost was to the resurrection of Christ. The grain was good, but it was not *proved* to be good, and *prepared for*

food until made into bread. So the resurrection of Christ was a vital and all-important fact. It was the foundation of the gospel—to become food for men; but the fact was to be verified by the coming of the Spirit, in fulfillment of Jesus' promise, before it was to be given to the people. Hence Jesus bid the disciples tarry at Jerusalem until endued with power from on high. The coming of the Spirit—the raising power—proved the vitality of the gospel truth, even as the vitality of the grain was proved by the leaven.

Lastly, Peter declared that the Pentecostal baptism was a fulfillment of Joel's prophecy. Was it wholly fulfilled that day? Some regard Peter's statement as proof of a *complete* fulfillment that day. But all that seems necessary is that it then *began* to be fulfilled. Some see that the prophecy covers the whole gospel age, who cannot see farther. But in the light of the Plan of the Ages, it appears evident that Joel's prophecy reaches beyond what is commonly called "the gospel age," or "the dispensation of the Spirit." But it is a matter of joy that neither the gospel nor the Spirit's work are limited to this dispensation. As compared with the Jewish age, the dispensation of law and blood, it is right to speak of this as a gospel age, or a dispensation of the Spirit; but as compared with the future age, the work of the Spirit and of the gospel here has been but as a few drops before the general shower. This has been the age of selection of the few first-ripe heads; and the future age will be the time of the general harvest. This has been an age of great limitation, the calling of the bride; but in the future, the Spirit *and the bride* will say, Come, and whosoever will may come; and "It shall come to pass that whosoever shall call on the name of the Lord shall be saved."

In one sense much of this age has been well called "the dark ages." The darkness, power and cruelty of Babylon, with its terrible martyrdom of multitudes for so-called heresy, have covered more than two-thirds of the Christian era; and the church of our time is but coming out from that spirit. The movement of the churches toward a better thought of God, a broader view of Christ's mission, a greater liberality of conscience, and a larger hope for mankind, are all hopeful signs of the dawn of the better Christian age that is coming.

There are many Scriptural evidences that this age of limited opportunity, and of election, is not the final dispensation of grace and of the Spirit's work; and seeing some of these evidences makes it easy to see two dispensations of the Spirit in Joel's prophecy. It may have hindered many from seeing this, the fact that the second is mentioned first; but this is quite a common thing in prophecy. "It shall come to pass *afterward*, that I will pour out my Spirit upon *all flesh*." In the light of history, who can say that this was fulfilled when the gospel turned to the Gentiles? The Spirit has never been poured upon "all flesh." The turning to the Gentiles was a part of the elective plan of God—to take out of them a people for his name—*after* which comes the restoration of Is-

rael, and the still broader work on "all the Gentiles."—Acts xv. 14-17. As a result of this future work, "All flesh shall see the salvation of God."—Luke iii. 6; ii. 10; Isa. lii. 10.

The limited work of the Spirit in the age of election is shown in the next statement of Joel's prophecy: "And *also* upon my *servants* and *hand-maidens*, *in those days* [before the "afterward,"] will I pour out my Spirit." The truth is that, *in* the dispensation that began at Pentecost and ends at our Lord's return to gather the fruit of the age, but few, comparatively, have received the Holy Spirit; but *afterward* it will come upon "all flesh." This has been "the former rain," and that will be "the latter rain." This has been the ripening of the "little flock," "the firstfruits," and that will be the full harvest. This has been *a* gospel age, *a* dispensation of the Spirit, and that will be *the* gospel age, *the* dispensation of the Spirit. That will be "the everlasting gospel" for all people, after the firstfruits are with the Lamb.—Rev. xiv. 1-6.

So far from the gift of the Spirit being limited to the apostles, as so many claim, the prophet shows that in the first dispensation the "servants and *handmaidens*" are its recipients; and in the second, "sons and *daughters*." The work of the Spirit is as broad as the church, and the world.

When the Spirit is poured upon "all flesh," then "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. xl. 5; Luke iii. 6.

In Rom. viii., Paul makes a clear contrast between the two dispensations of the Spirit. He speaks of the Christians of this age as "the sons of God," as possessed and led of the Spirit of God, as having "the firstfruits of the Spirit," and as waiting for the redemption of the body (the church) which is due at the return of the *Son* of God.—Vs. 9, 14, 16, 17, 23; 1. Thess. i. 9, 10. And he also speaks of the later appearing with Christ, or "the manifestation of the *sons* of God," and shows that as a result, "the creature itself *also* shall be delivered from the bondage of corruption [to which they had been subjected in hope], into the glorious liberty of the children of God." Vs. 19-21.

In view of all such Scriptures, it is evident that the manifestation of the Spirit-power at Pentecost was but a glimpse of what will be on the grandest scale—the promise, the earnest of the salvation of both the church and the world. And let it again be emphasized, that the fact that "the Father sent the Son to be the Saviour of the world," and that he is "the Lamb of God who taketh away the sin of the world," does not lessen the importance of being among the firstfruits, and co-workers with Christ.

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—EDITOR.

THEY MEAN WHAT THEY

I AM often asked how I can believe that all men are to be finally saved. Well, I will answer, and see if I can explain. I believe that all Scriptures given by inspiration are profitable for doctrine, and that they mean what they say; and that the Saviour, the holy prophets, and the apostles all, when rightly understood, taught that all men will be finally saved.

Many texts in the New Testament teach, either plainly or by implication, the salvation of all men. One thing only I ask, which common honesty and fairness require, that is, that our Lord and his apostles be allowed to mean what they say. Thus, when they speak of all men, I assume that they mean all men, and not some men, or a few men. And when they speak of all things, I take it that they mean all things, and not some things, nor a few things. And when they speak of life and salvation as given to the world, I assume that they mean *given* to the world, and not merely *offered* to the world. When they speak of the destruction of death, the devil (evil) and hell, I understand them to mean just that. And when they tell us that the whole creation suffers, but that it shall be delivered, I assume that they mean just that. And last, but not least, when they tell us that redemption is wider and greater than the fall, I assume that they mean just as Paul says, that "Where sin abounded, grace did much more abound;" and not, as some say, much less. When they say the kingdom of God is to become a great mountain, and fill the whole earth, they mean just that; and when they tell me there shall be no end to the increase of Christ's empire, and that it shall extend over all things and all creatures, of course I believe it. Why not? If I did not, should I not be making God a liar?

You see, I object to the way some have of explaining the Scriptures. They tell us all means all when associated with sin, lost, damned, punishment, and such like. But when, on the other hand, it is associated with Christ, life, righteousness, and saved, it only means a few. I do not think that is the right way to explain the Scriptures of truth. The restitution of all things, we are told, means that only some things will ever be restored, while the masses will be annihilated, or tormented endlessly; that the many being made sinners in Adam means all men, but the many being made righteous in Christ means a few of the all; that the all that die in Adam means the whole human family, but the all being made alive in Christ means some of the all, and not all.

Christ is heir of all things. He came to restore all things. In him all nations are to be blessed, not cursed, neither annihilated nor tormented, but blessed. There, I like that better. There is more gospel to it. For the Father has given him power over all flesh, that he should give eternal life to all the Father has given him. How many has the Father given him? I answer, all for whom he gave himself a ransom. And so *all* flesh, the whole human family, is to see the salvation of the Lord. For God, who is love and loves all, will have all men to be saved, and come to the knowledge of the truth. And this same God has included this same all men in unbelief, for the express purpose of having mercy upon all—the same all. And so Paul tells us that he will gather together in one all things in Christ, both which are in heaven, and which are upon earth, even in him.

How many, dear reader, do you think will be left out when all are gathered in him? Jesus, knowing that all things had been given into his hands, said boldly, "And I, if I be lifted up from the earth, will draw *all* men unto me." How many of the lost ones will be left to the devil when Christ has drawn all men unto himself? Mind this, he did not say he would try to draw all men; neither did he say he would draw all he could; but he said he would draw all unto himself. Well, he has been lifted up; now will he keep his word? I believe he will. He is stronger than the devil; therefore the devil must go.—Amen.

O. M. CHASE.

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EDITOR'S APPOINTMENTS.

July 7, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

July 13, and 14, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

July 21., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

July 22, and 24, Chicago, Ill., 6006 Green St. 7:30 p. m. July 25, Chicago, Ill., 278 N. May St., 7:30 p. m.

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EXTRACT FROM A LETTER.

Jacob and Esau.

THE HOPE of May 15 has been received and read with pleasure. As an answer to the article, "Can the Lord Fail?" I send you a sketch of a sermon by the Moderator at the opening of the General Assembly of the Presbyterians. He said many good things. "God's right to rule was founded in his relation to all things as their Creator—that of absolute ownership." "The will of the Sovereign must be the law of the subject." Yet, "God's subjects are no slaves. A just and true Sovereign must receive an obedience springing from the full and loving consent of his subjects. God could not be satisfied with slaves for subjects. Loyalty must spring from love. The subjects must be free and willing and find their obedience in perfect confidence."

But in speaking of Adam's act by which sin and death entered into the world, he said: "God's plan of love was frustrated." If this be so, what ground have we for assurance that he will not fail again, and finally?

Again he said: "Moses received from God a code of morals which, if kept, would have saved the world." Which shall we believe, the preacher, or the Bible? The apostle says the law was weak (Rom. viii. 3), could not give life nor righteousness (Gal. iii. 21), but was a school master to bring to Christ.—Ver. 24. [The promise was before the law, the law being added because of sin, till the promised Seed should come. (Vs. 17-19.)—Ed.]

I would be pleased if you would explain in the HOPE how Esau could have done differently, in view of Rom. ix. 9-13. The thought presents itself that Jacob also obtained the blessing by fraud. I have often had the case of Esau used to prove that all would not be saved, and have asked this question, but never had an answer. Many claiming advanced light, while perhaps not depending on fraud, like Jacob, base their selection on their own faith, fullness and success in competition for prizes open to all who chose to try for them. My own idea is that election and predestination are to office or position, and that the chosen ones are kept and prepared by God, and therefore cannot fail.

"A Wonderful Work" I think is a clear case of divine healing—the suggestion coming from God, who intended to cure. How different from many cases of so-called cures of which we read! I think the time is near when such cures will be common for a certain class. I am happy in my belief that my whole life is ordered by God, but I often find, in talking with people, that fear is more powerful than love in professing Christians.

I append an extract from Cumming's reply to Colenso—of plan of salvation being concealed in ten names:

1. Adam, man in the likeness of God;
2. Seth, substituted by;
3. Enos, man in misery;
4. Canaan, lamenting;
5. Mahalaleel, the blessed God;
6. Yared, shall come down;
7. Enoch, teaching;
8. Methuselah, his death will send;
9. Lamech, to the humble:
10. Noah, rest or consolation.

In talking with a friend, a Scotch Presbyterian, I asked if he thought it was according to the Bible, and he looked up a few texts: 1. Gen. i. 26, 27; 2 and 3. Rom. viii. 20; 4. Rom. viii. 22; 5. 2. Cor. v. 19; 6. Gal. iv. 4; 7. Luke xix. 4; John vii. 14; 8. Rom. v. 10; 9. Ps. xxxiv. 2; Matt. xviii. 4; 10. Isa. xxx. 15. A. R. SHAW, M. D.

REMARKS.—It is not necessary for me to "explain how Esau could have done differently." I am glad to let the record stand unchanged. No doubt both Jacob and Esau acted naturally and freely, and yet they fulfilled the Lord's word: "The elder shall serve the younger." In addition to the nat-

ural facts,—by which Esau proved his unfitness for the supervisorship of the family, and was therefore superseded by Jacob,—it appears evident that this bit of history (Gen. xxv. 19-34) is an allegory illustrating the relation of two great principles—the natural and the spiritual—in God's plan. Esau represents the natural, or animal, which is first and has the birthright; and Jacob represents the spiritual, which supersedes the natural when it has served its purpose. In the light of this principle we have a reasonable solution of the subject of election, as mentioned in Rom. ix. 11-16, without thinking that it was Jacob and Esau, as persons, that the Lord loved and hated. It was the spiritual and the natural that he loved and hated; and though, in the allegory, persons are chosen to represent these two principles, we need not think of either as hopelessly excluded from the spiritual and endless life. Esau and Pharaoh were both types of the lower side of things, but, like all others who die in Adam, they will be made alive in Christ.

It appears that the Jewish and Gospel churches also illustrate the relation of the natural and the spiritual; and therefore Jacob and Esau represent these two churches. These two sons were called two nations.—Gen. xxv. 23. The Jewish and Gospel churches are each called "a holy nation," and the elder serves the younger. The lapping of the two dispensations at the first advent may have been typified by the fact that Jacob's hand took hold on Esau's heel."

Judging from the reference to Esau in Heb. xii. 15-17, it appears that these two brothers also illustrate two classes in the church of Christ. And it is worthy of note that the writer makes the facts the basis of an exhortation to practical Christian life: "Looking diligently lest any man fall from the grace of God [not from sonship, but from the grace—favor—that belongs to the faithful]; lest any root of bitterness springing up trouble you, and thereby many be defiled. [The defiled ones, who must wash their robes, are represented by Esau.] Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat [a little present enjoyment], sold his birthright. For ye know how that afterward, when he would have inherited the blessing [of the firstborn], he was rejected: for he found no place of repentance [no change in his father's mind], though he sought it carefully with tears."

The spirit of this exhortation is in harmony with Peter's: "Add to your faith" the seven graces; "Make your calling and election sure."—2. Pet. i. 4-11.

But it is a matter of rejoicing that the illustration of Esau does not suggest either endless torment or hopeless death; for though he lost the position and blessing of the firstborn, he received *another* blessing, and afterward became reconciled to his lot and his brother. He did not cease to be a son, though he had despised and sold his birthright.

For a more extended consideration of this subject, see "Jacob and Esau," in MOSES AND CHRIST.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

God the Creator of All Things.—Gen. i. 26-ii. 3.

(Lesson for July 7.)

GOLDEN TEXT.—In the beginning God created the heaven and the earth.—Gen. i. 1.

INTRODUCTION.—In our studies, we now return to the Old Testament, and our first lesson has to do with Genesis—creation. Many books have been written on Genesis, concerning its authorship, date, and literary structure. Good men, scholars, differ about it. Some critics think Moses was not inspired; we think he was. But though Moses was inspired, he may have collected facts from other ancient documents, as the apostles made use of the Old Testament and the facts in the life of Jesus in their writings. One of the critics (Prof. Sayce) says that the monuments show "not only that Moses could have written the Pentateuch (not including 'later revisions and the addition of editorial notes,') but that it would have been something like a miracle if he had not done so." The Jewish belief was that Moses wrote about all of the first five books of the Bible, called "The Book of the Law," and this belief seems to have the endorsement of Jesus and his apostles.—John i. 17; v. 45-47.

Laying aside the modern division into chapters, the author divided Genesis into twelve chapters of his own—according to subjects. According to Leeser, the Jews divided the five books into fifty-four sections, which are named after the first *distinctive* word in each section. Twelve of these sections are in Genesis. The first is called "Bereshith," (from chapter i. 1 to vi. 8), meaning "in the beginning." The book naturally falls into two divisions. The first includes the first eleven of our chapters, or seven of the author's; the second, includes the rest of the book. The first gives the history of the world down to Abraham. The second begins with Abraham, and continues through the history of the twelve patriarchs—the founders of the twelve tribes of Israel.

The common opinion of Christians during all the past centuries is that the narratives of Genesis are true history, made known to Moses by inspiration. Some of the "higher critics" regard the narratives as legends, or traditions, which the author was inspired to use as vehicles of true religious ideas. Many of both classes seem to overlook the fact that Moses' writings, in addition to their historical value, are allegories of the gospel plan. (See MOSES AND CHRIST.) No doubt there are men of spiritual mind on all sides of this question. The possession of the Spirit of Christ makes the Christian; and having the Spirit does not involve present perfect knowledge. Truth has nothing to fear from investigation.

The story of the creation and development of the heaven and earth is given in Gen. i. 1-25. It is a great subject, treated in a very brief manner. "In the beginning God created." Here we have the truth that God was before all these created things, and that they had their origin in him. There is no attempt to prove the existence of God. To those who need the proof, can it be proved? To others it does not need proving. A creation or a religion without a living, conscious, intelligent God is a self-evident absurdity—a greater mystery than God himself. The record of creation is opposed to Atheism, Pantheism, and the eternity of the heavens and the earth.

While Gen. i. 1 tells us that God *created* the heaven and the earth "in the beginning," it does not say when "the beginning" was, nor how long it took him to create them. It must have been after that creation that "the earth was without form," or in a chaotic condition; and therefore the six days which followed, whether long or short, were days of formation and development. Let those who think they can do so, settle

the question concerning the length of time. Most of us are dependent on the knowledge of others, and knew little about it. But, the question occurs, how could the ordinary twenty-four days be measured in the first three "days"—before the sun shone?—Vs. 14-19.

There is a wonderful progress through the six days, and a peculiar correspondence in the work of the two threes; and it is probably a shadow of the new creation. A more accurate statement of the facts of creation probably could not have been made. Nature is not original and self-existent. It had a beginning. God is its Cause, and its working power. There is only one God—the Eternal,—but he has many manifestations. The word "God" in this lesson (as in over 2000 places in the Old Testament) is from *Elohim*—the plural form of *El*—which means "Mighty one." This is the fact, whatever may be the reason for it. Some regard it as an evidence of "Trinity in Unity." But it seems that the Infinite Spirit (John iv. 24 has hosts of "Mighty ones"—his Angels—through whom He created and developed the world, and its inhabitants, and gave the Law.—Ver. 26; Acts vii. 53; Gal. iii. 19; Heb. ii. 2. These ages might repent, but the Eternal Spirit never repents.

After the creation of the heaven and earth, there was an orderly progression. First day, light. Second day, the separation of the fluid material. Third day, the formation of the continents and the seas, and the growth of vegetation. Fourth day, the manifestation of light (previously created) in the light-bearers. Fifth day, the production of fishes and birds. Sixth day, the beasts and creeping things, and finally man. Progress is God's method in nature and grace. It is from evening to morning—from darkness to light.

I. THE CREATION OF MAN.—i. 26-ii. 3. This is our lesson proper. "And God [*elohim*] said, Let *us* make man in *our* image, after our likeness." Image and likeness, two words of nearly the same meaning. The "elohim," the "us," and the "our," are apt to be overlooked. To recognize them clearly might modify theories. Angels existing before man, as man was made a little lower than the angels.—Ps. viii. 5; Heb. ii. 7. But man is to supersede them.—Vs. 5, 6. The Infinite One is the Ideal of all created intelligences. In some sense, angels must be like Him; and in the same sense, man is like Him. Can it refer to physical form? "God is Spirit."—John iv. 24. He is "the King eternal, immortal, *invisible*."—1. Tim. i. 17. "No man hath seen God [the Father] at any time."—John i. 18; 1. John iv. 12. "Whom no man hath seen nor can see."—1. Tim. vi. 16. Whatever (bearing God's name) has been seen, was but a *manifestation* of God. The fact of His native invisibility to mortals is the reason for the incarnation—"God manifest in the flesh.

Man—Adam (meaning red)—was created in the image sf God. In what sense? Was it a completed work? It seems to have been in a primary sense—he having the rudimental possibilities of becoming like God, as revealed in the Second Adam, of whom the first Adam was a figure.—1. Cor. xv. 45-50; Rom. v. 14. That the ideal was then in view, but not fully attained, is shown by the fact that man in God's image was to rule all things—"have dominion," and also that "Now we see not *yet* all things put under him. But we see Jesus."—Heb. ii. 8, 9. In Jesus alone the Ideal has been attained, of holiness, Godlikeness, and immortality; and through him will man [mankind] realize what was just begun in Adam.

But because the primary creation was a foregleam of the perfected creation, we need not take the extreme ground that the natural creation of man is not mentioned is Gen. i. Man was then created, male and female, and given

the work of generation, and subjugation, which shows that it was man in the primary condition. The creation of man is here shown to include the woman, and indeed the whole race.

Verse 29 shows that man's primary diet was vegetable. After the flood, flesh was added to it.—Gen. ix. 3, 4. Who knows why this difference?

Another account of creation is given in Gen. ii. 4-25. Some think it is an account of a different creation,—of the natural man,—as if the former account were only of a spiritual man, or a prophecy of man perfected in Christ. But both seem very natural, and equally prophetic. The natural *is* the shadow and prophecy of the spiritual. The second account is not exactly parallel with the first, but is an enlargement of the first in one particular—giving a more detailed account of the creation of man, and his wife who was created in him, and adding the account of the garden in which they were placed. This shows that Adam was formed of the dust of the earth, that the breath (spirit) of life was given him, and that he was then a living soul. Paul speaks of man being "spirit, and soul and body," (1. Thess. v. 23), but no part of man is ever in the Bible said to be immortal until made alive in Christ.

Man was the crowning work of this creation, and God pronounced his work good. This does not teach that man in his primary state was "perfect." A being having perfection of character would not have sinned, as the fruit reveals the quality of the tree. Man was "good" in the sense of innocence, and just right for God's purpose. (See Rom. viii. 20, 21.)

While man's creation pertained to the sixth day, we are also told that God ended [finished, R. V.] his work on the seventh day, and then rested from his work on the seventh day. This suggests the lapping over of the days. As woman was the last created, it appears that she must have been created in the dawn of the seventh day. Here marriage was instituted, and generation commanded. This is a shadow of the fact that the church, the wife of the second Adam, is completed in the dawn of the Millennial sabbath, and that the regeneration of mankind is to follow. The seventh day has no "evening—morning." It is not limited like the other days, be they long or short. The divine sabbath is endless. About 2500 years after the creation of man (according to the Bible Chronology) God, through Moses, gave Israel a seventh day sabbath for physical rest—a type of the spiritual and endless sabbath into which the believer in Christ enters. Heb. iv. 3-11.

Beginning of Sin and Redemption.—Gen. iii. 1-15.

(Lesson for July 14.)

GOLDEN TEXT.—Where sin abounded, grace did much more abound.—Rom. v. 20.

INTRODUCTION.—In last lesson we considered the creation of man. This one has reference to what is commonly called "The Fall of Man," and the beginning of his history as a sinner and a sufferer, and under training for future success.

I. MAN IN PARADISE.—In Gen. ii. 8, (after the "Lord God"—*Jehovah Elohim* had created and developed the heavens and the earth, and formed man—vs. 4-7) we are told that "the Lord God planted a garden [paradise, a pleasure ground with trees, streams, flowers, and fruits] eastward in Eden; and there he put the man whom he had formed." He was put there to care for it, with full liberty to eat its fruits, with but one exception. "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Vs. 15-17. Man was thus placed in very favorable circumstances for his enjoyment; but as yet he had no wife, which is a good reason for not accept-

ing the theory that the forbidden fruit concerned the relation of the sexes. (So far as the lesson is concerned, no matter what the fruit was.) After all the trees had been developed, and the prohibition given, "The Lord God said, It is not good that the man should be alone; I will make him a help meet [suitable] for him." This does not favor the modern anti-marriage notions. In vs. 19, 20 (according to Leeser) we learn that the Lord God *had* formed the beasts and the fowls, and that Adam had named them before he had a wife: "for man there was not found a help suitable for him." Then the Lord God caused a deep sleep to come upon the man, took a rib from his side, and from it made the woman, and gave her to the man, who then said: "This time it is bone of my bone, and flesh of my flesh; this shall be called Woman [Ishah], because out of Man [Ish] was this one taken." This was the basis of marriage.—Vs. 21–25.

Some object to this account, but do they give us a better? Some object to the miraculous (the extra-ordinary, the super-natural) in creation and everywhere else,—assuming that Nature is supreme. But the Christian conception is that *God* is supreme, that what men call Nature is an expression of God's *ordinary* method of working, but that God is not limited by what men call law, but can at will perform things in an extraordinary way. Even though evolution may be God's ordinary way of working, it would be as great a miracle to create a germ or a cell, as to create a full-grown man or woman. Evolution, in its true sense, followed creation.

Nearly all nations have traditions of early blessedness and innocence, of the serpent, sin, and degeneracy. These traditions suggest a common source before the dispersion of men, and point to some fact in the early history of the race.

Man was made of dust, woman of man, and Christ of woman. The account of woman's creation from man, and her marriage to man, is a type of the creation of the Church in Christ, her development by faith in His opened side, and her later marriage to Him, to be the spiritual mother of the race.

There are two extreme views held concerning the first man: (1) that he was a typical savage, lower than the inhabitants of darkest Africa; (2) that he was created perfect in righteousness, and in the absolute likeness of God. That he was well formed, and had the possibilities of the greatest development, we cannot doubt. That he was intelligent in some things is clearly shown in Gen. ii. 19,20. He was innocent, but inexperienced. Had he been perfect in holiness, he would not have sinned. If we think of him as too high, we contradict Paul, who says he was made subject to vanity (Rom. viii. 20), and contradict Jesus, who said: "A good tree *cannot* bring forth evil fruit;" and "A tree is known [manifested] by its fruit." What Adam *was* is shown by what he *did*.

II. THE TEMPTER AND THE TEMPTATION.—Vs. 1–5. The serpent—crafty, subtile, cunning, fascinating, graceful, with fangs of deadly poison—is here used to represent Satan, the tempter, the father of lies, (John viii. 44) or as his medium. A perfect and holy being, like God, cannot be tempted with evil. All temptation must therefore have ground in the nature of the being tempted. But it seems equally clear that to an innocent creature, temptation must come from another. Still when a man is tempted (yields to the temptation) he is drawn away of his own lusts, and enticed.—Jas. i. 13–15. The first pair were tempted, and yielded: Christ was tempted (having our nature, he "suffered being tempted,"—Rom. viii. 3; Heb. ii. 18), but did not yield.—Heb. iv. 15. They were weak, he was strong by

his divinity. Such a Conqueror man needs.

The subtile enemy came to the woman. His approaches were gradual. He began his attack by an insinuating question: "Hath God said, Ye shall not eat of every tree of the garden?"—God has been very good to you, but why should he put this needless restriction upon you? She understood and confessed the restriction: "We may eat of all the trees, except one, but we must neither eat nor touch that one, *lest we die.*" She parleyed with the tempter, and he became bolder. He then met God's word with a positive contradiction: "Ye shall *not* surely die. God *knows* that when ye eat of that fruit, ye shall be as gods, knowing good and evil." This was a half-truth—the most dangerous kind of a lie. Some think the lie was an affirmation of the immortality of the soul after the death of the body, but this seems far-fetched. It was an immediate death God had threatened.—ii. 17. It seems more probable that the enemy was aiming to convince Eve that God meant immediate personal destruction, but instead of that, they should live on, and be as gods (or as God, R. V.) knowing good and evil. There is a death that is worse than bodily death. It is not merely sin, but the penalty or wages of sin,—alienation from the life of God.—Eph. ii. 1; iv. 18. "To be carnally minded is death."—Rom. viii. 6. This death was instantaneous; and excessive conception, bodily disease, suffering, sorrow, and death were the incidental results.—Vs. 16-19. Man can be translated to the higher life without physical death.

III. THE RESULTS.—Vs. 6-13. Here was a fight between Satan and the woman, and he conquered. She was deceived.—1. Tim. ii. 14. This is proof of her ignorance and weakness. Does it not also prove that the tempter was distinct from herself? The temptation was threefold: (1) "good for food;" (2) "pleasant to the eyes; and (3) "desired to make one wise." John names these three: "The lust of the flesh, the lust of the eyes, and the pride of life."—1. John ii. 16. Thus tempted and deceived, she took of the fruit, and ate. Then she gave it to her husband, and he ate. Adam was not deceived.—1. Tim. ii. 14. He sinned with open eyes. From that moment they were dead to God—dead in sin.—Eph. ii. 1.

"Their eyes were opened," as Satan promised. They knew they were naked, and began to seek to hide or cover themselves with aprons of fig leaves. Here is a type of the sinner when first convinced of sin. The first attempt is to hide behind a sham! (God finally covered them with skins—showing the death of the beast.—Ver. 21.) When they heard God's voice, they tried to hide even from him; but they could not be hid. Guilty man may deceive his companions, but he cannot deceive God. God called: "where art thou?" and they were discovered. The first answer was evasive: "I was afraid, because I was naked." When faced with the question: "Hast thou eaten of the fruit?" the second answer was an attempt to throw the blame on the woman, and so, indirectly on God. Guilt makes men cowards. When the woman was questioned, she threw the blame on the tempter. Both Adam and Eve told God but a part of the truth. They had caught the lying spirit of Satan.

IV. GOD'S REMEDY.—Vs. 14, 15. The Lord asked the serpent no questions, but directly pronounced his curse and doom. The crawling of the serpent, and his licking the dust, indicate the low state and work of the devil. The enmity between the serpent and the woman illustrates the enmity between the great enemy of man and Christ, the woman's Seed. Verse 15 is virtually a promise of man's deliverance as it gives a picture of the conflict between evil and good, the destruction of the evil,

and the permanent triumph of the good. The certainty of the serpent's doom is a key of hope for mankind. The serpent's head must be crushed. Man shall be blessed.

There has been no experiment with God. He saw the end from the beginning, and the provision for man's redemption was made before sin entered. The purpose of God is to bring the race of man to himself—to a heavenly paradise of which the former was but a shadow. Mankind failed in the first Adam; mankind conquered in the Second Adam. Through the experience of evil, and by the conquering grace of God, mankind shall be delivered. "Where sin abounded, grace did much more abound; that as sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 18-21.

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THE SPIRIT'S WORK.

(*Continued.*)

An important element of the Spirit's work is to reveal the truth. God is the God of truth; hence to make known the truth, is to manifest himself. In the person of Jesus, God was manifest in the flesh; since the exaltation of Jesus, both the Father and the Son are manifested in power by the Holy Spirit. "The Spirit of the Truth," proceedeth from the Father, is sent by Christ, and testifies of him.—John xv. 26; xvi. 13-15. The supreme purpose of God in revealing himself to mankind is to save them—to create them in his own image. To be loved and obeyed he must be known. While men do not know God, they are alienated from his life through their ignorance (Eph. iv. 18), and to know God, as revealed in the Son, (by the Spirit), is eternal life.—John xvii. 3. Christ Jesus, having assumed our conditions, and overcome them, hath been highly exalted, that at his name every knee should bow, and that every tongue should confess him Lord, to the glory of God the Father.—Phil. ii. 5-11. "And no man can say that Jesus is the Lord, but by the Holy Spirit." 1. Cor. xii. 3.

From these and similar Scriptures it is evident that the mission of Christ Jesus and the Holy Spirit is the same—to make the Father known; that no one can have eternal life while in the dark, or in ignorance of God; and also that no one can be brought to the knowledge of the truth, as revealed by Christ Jesus and the Holy Spirit, and not have eternal life, or be in danger of eternal death.

These things are not here said to antagonize those who sincerely think and teach differently, but to emphasize the fullness of the gospel of Christ. "For this is good and acceptable in the sight of God our Saviour, who will have *all* men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the [exalted] Man, Christ Jesus; who gave himself a ransom for *all*, to be testified

in due time."—1. Tim. ii. 3-6. "This is a faithful saying and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of *all* men, specially of those that believe." 1. Tim. iv. 9, 10.

In last number we saw that those who believe are the "servants and hand-maidens" of this age, the church, on which the Spirit has been poured. This is emphatically an age of faith. "We walk by faith, not by sight."—2. Cor. v. 7. This is therefore the time for the special salvation—"the high calling of God in Christ Jesus."—Phil. iii. 14. But we also saw that in the future age the Spirit shall be poured upon "all flesh," making known the truth, and demonstrating that God is indeed "the Saviour of all men."

On this subject the apostle speaks with no uncertain sound. He never mentioned hell (gehenna) nor any doctrine of hopelessness. In Eph. i. 9, 10, he says God has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one *all* things in Christ." In 1. Cor. xv. 28, he says "all things shall be subdued unto him," "that God may be all in all." In Phil. ii. 10, 11, he shows that every knee shall bow and every tongue confess. In iii. 21, he shows that the change of the saints is by the same power, or method of "working whereby he is able to subdue all things unto himself." In Col. i. 20, he shows that God's method is by the cross "to *reconcile* all things unto himself." For "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19. In Eph. ii. 14-18, he declares that Christ Jesus is our peace, that he made peace, and reconciled both Jew and Gentile unto God by the cross, having slain the enmity thereby, and (by the Spirit) came and preached peace. Thus "the grace of God that bringeth salvation to all men hath appeared."—Tit. ii. 11, margin. And again we are reminded of the truth that what was representatively done *for* all in the person of Christ, is to be wrought out *in* all by the power of the Holy Spirit, which came as the direct result of Christ's victory and exaltation.

God is but partially known as yet. His plan of revealing himself and saving mankind covers the succession of the ages which he made for Christ. Overlooking the plan has obscured God's love, and led many to limit its application and saving power to very few; but we are assured that the vail of ignorance which has been, and still is, over the face of the nations shall be removed, that death shall be swallowed up in victory, and that all tears shall be wiped away.—Isa. xxv. 7, 8.

Instead of the present darkness and confusion of thought, all shall know the Lord, from the least to the greatest, (Jer. xxxi. 34), and it will be seen that "The Lord is good to all: and his tender mercies are over all his works."—Ps. cxlv. 9. It will be seen that even the terrible things wrought by wicked men and devils have been under the Lord's

control, that he makes even the wrath of man to praise Him, by the counsel of his own will working all things together for good, and that by progressive steps he has been moving on to a perfect success.—Ps. lxxvi. 10; Rom. viii. 28; Eph. i. 11: Isa. lv. 11.

In the Spirit's work, covering all the ages, we may safely include the work of "the seven Spirits of God," —seven being a number implying perfection. There are two phases of revelation, both within the province of the Spirit of God: first, he inspired men to write or speak the truth; and, second, he enables men to understand the truth. The first phase was realized in the Old Testament times, and in the dawn of the gospel age—including the work of Bible-making by the holy prophets and the apostles of Christ; and the second phase has been realized in the experience of the gospel church. In 2. Pet. i. 21, we are told that "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." This and 1. Pet. i. 11, show that the apostle speaks of "the Holy Spirit" and "the Spirit of Christ" interchangeably. In this light we see the force of the statement: "The testimony of Jesus is the spirit of prophecy," (Rev. xix. 10), and the importance of the exhortation to take heed to the sure word of prophecy," as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2. Pet. i. 19. As the spirit of prophecy is the testimony of Christ, it follows that when he said: "My sheep hear my voice," (John x. 27), he showed the importance of the prophetic word; and we may be sure that it is not "Holy Ghost religion" that condemns, belittles or neglects the study of prophecy.

The second phase of revelation no doubt was occasionally realized in the Old Testament times, but it is worthy of notice that the prophets did not in *all* cases understand the truth communicated through them by the Holy Spirit. Even though they inquired and searched diligently to learn the meaning of some things given them, they were told that they were not for them to know, but for the people of a later time—the gospel church.—1. Pet. i. 10-12. An example of this kind is seen in Dan. xii. 6-9. An inquiry was made concerning the time of certain foretold events, and the answer was given so vaguely that the prophet said: "I heard, but I understood not;" and in reply to farther inquiry, he was told that "The words are closed up and sealed till the time of the end." The further reply was given in such language that it could not be understood until a certain future event, or train of events, should transpire. (See "Times and Seasons," in DAY DAWN.)

To reveal is to make known; hence a truth not understood, though written by divine inspiration, is only partly revealed. "Light is sown for the righteous," in the types and prophecies of the Old Testament, but it has to be developed, or grown, before they can understand or use it. This was the case with all the gospel truths revealed in the Old Testament. Very little was understood, even by the

disciples of Jesus, until after the Pentecostal baptism of the Spirit. This is why they were to tarry at Jerusalem until they were endued with power from on high, before beginning to preach the gospel. The Spirit was given to the prophets to inspire them to write the truth; and the Spirit is given to the church to enable them to understand the truth. The Scriptures had to be opened. The deep truth had to be uncovered. The Spirit was to teach the disciples all things, remind them of what Jesus had said, and shew them things to come —guide them into all truth.—John xiv. 26; xvi. 12–15.

The written word, in type and prophecy, is like a lamp filled with oil, and the Spirit makes it burn and shine during the gospel age for the benefit of the church of Christ. The church does not obtain the truth without effort, however, but as a reward of the proper use of means and ability. This principle is expressed in Prov. ii. 1–5: "My son, [a type of the Christian], if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God." In view of such conditions, and the general indifference of the people, is it any wonder that comparatively few are finding the deep things of God? Things of great value, both natural and spiritual, are often covered, and made difficult of attainment; and yet both knowledge and ability increase by reasonable effort.

The importance of searching the Old Testament to find Christ there is shown in John v. 39–47, R. V. He said to the Jews: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." And then he charged them with inconsistency for not coming to or receiving him, and added: "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me." These words lay stress on the Old Testament, as having the truth concerning Christ, for the New Testament had not then been written. The same truth is expressed in 2. Tim. iii. 15, where it is shown that "the holy Scriptures," which Timothy had known from childhood, were able to make him wise unto salvation. The "All Scripture," of the next verse, includes both the Old and the New Testaments, and is profitable for all doctrinal and practical purposes. And in Eph. vi. 17 we are told that the word of God is "the sword of the Spirit." Hence it is a part of the Spirit's work to apply the word; and, thus applied, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. iv. 12.

A comprehensive view of the Spirit's work in the training of the church is seen in the various gifts of the Spirit,—wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, different tongues, and the interpretation of tongues,—all by the same Spirit, "dividing to every man severally as he will."—1. Cor. xii. 4-11. None of these are under human control, and ought not to be expected all at the same time, nor all continually. Some of them were specially necessary at the beginning of the gospel age, and some of them have been continued through the age.

The Spirit's gifts to men include apostles, prophets, evangelists, pastors and teachers, all "For the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ," until it comes to perfection.—Eph. iv. 8-13. Some of these, also, were only necessary at the beginning of the age, (and all others believe "through their word,"—John xvii. 20), and some are always necessary and present.

Teaching, by or through man, is an important part of the Spirit's work. Paul, when arrested by the Lord, was sent to Ananias to be taught.—Acts ix. 10-18. Afterward, writing to Timothy, he said: "My son [in the gospel], be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2. Tim. ii. 1, 2. In verse 15, he gives an important duty of teachers: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Peter was instructed to feed both the lambs and the sheep.—John xxi. 15-17. John wrote to little children, young men, and fathers.—1. John ii. 12-14. In 1. Cor. iii. 1-7, Paul speaks of "babes in Christ," and says he fed them with milk, because they were weak, carnal, sectarian. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious."—1. Pet. ii. 2, 3. In Heb. v. 12-14, we read of babes who were old enough to have been teachers, and therefore yet "have need of milk, and not of strong meat," and learn that milk is for the babes, and strong meat for them that are well advanced. This adaptation of food is secured by the right division of the word of truth.

The same principle of progression is seen in God's dealings with his people as a whole as with each person. The key for rightly dividing the word is the plan of the three worlds and the succession of the ages. The progress of revelation makes "the path of the just [from Adam down] as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18. The light in this shining way is by types, law, prophecy, and gospel fulfillment, revealed by the Holy Spirit. The inspired Peter was not like some modern preachers who charge young men in the ministry to avoid the study of prophecy, especially if it refers to the Lord's coming. When writing on that subject, after referring to the transfiguration scene as a type of Jesus'

appearing in glory (the saints with him) Peter adds: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2. Pet. i. 19. This shows that the light of prophecy is of the Spirit of God; and evidently the Lord approves and helps by his Spirit those who earnestly desire to know the truth. It is not mere reading that is necessary, but searching or digging. Whoever searches for the truth as men search for gold, silver, and other precious things, comparing Scripture with Scripture, will find the Bible a wonderful mine, and be richly rewarded. He will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2. Pet. iii. 18. "When he, the Spirit of truth, is come, he will guide you into all truth: * * He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—John xvi. 13-15. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends [near relations]; for all things that I have heard of my Father I have made known unto you."—John xv. 15. The work of the Spirit is to unfold the truth continually to the minds of those who are in fellowship with Christ, and by the truth, as living bread, to cause them to grow up into him, their living Head.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Noah Saved in the Ark.—Gen. viii. 1-22.

(Lesson for July 21.)

GOLDEN TEXT.—Noah found grace in the eyes of the Lord.—Gen. vi. 8.

INTRODUCTION.—The whole account of the flood is found in chapters vi. to x. Some Christians believe that the flood was a literal event, and others; that it was an allegory, intended to illustrate spiritual truth or facts in human experience. Probably both are right. As mere history, the flood would have value, but as an allegory of some features of God's plan it is more important. Aside from the Bible account, some scholars think they see physical evidences of the flood. Traditions of it are found among nearly all nations—all except the black race. Geologists claim that there have been many deluges in the history of the earth; and it is thought by many Christian scholars that the flood mentioned in the Bible was not universal, but was co-extensive with the human population of the world. Hugh Miller, in his "Testimony of the Rocks," refers it to a region in Western Asia, nearly equal in size to Europe, reaching from the Persian Gulf to the Ararat Mountains in Armenia.

President Harper says: "We may regard the deluge as a historical fact preserved in a multitude of forms, 'an actual and terrible event which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget it.' * * The deluge was a fact: it was a part of a great plan; its record as handed down to us in the Hebrew Scriptures is the one clear, distinct account, and when compared with the other accounts, bears on its face indications of its divine origin."

It is with this Biblical account we have to deal. Jesus, in Matt. xxiv. 37-39, recognizes the historical character of both Noah and the flood; and from this point of view we approach it to learn what we can.

I. THE CAUSE OF THE FLOOD.—Gen. vi. 1-7. The world (as then known—chiefly in Western Asia) had grown populous, and wickedness, great. This passage shows that the flood came on mankind as a punishment of a peculiar form of wickedness and corruption—miscegenation,—the mixing of what should be kept distinct and separate. "The sons of God" took them wives of "the daughters of men," producing "mighty men which were of old, men of renown."—Ver. 4. The same verse says "there were giants in the earth in those days,—(not necessarily the result of the union mentioned, but the cause of it),—not referring so much to size, as meaning fierce, ambitious, remorseless, reckless chiefs—men of unbridled depravity. These were doubtless the leaders in the wickedness named.

There are three views of this condemned mixture. Some think "the sons of God" were a class of wicked, spiritual or angelic beings who came down and took human wives—the daughters of Adam. Others hold that these "sons of God" were of another race—preadamites—then living on the earth, who intermarried with "the daughters of men,"—of the Adamic race. With either of these views, the *sons* of Adam were not guilty, but only his *daughters;* but the record implies that the men were guilty—that the wickedness of man was great—that his imagination and his thoughts were continually evil (ver. 5); and in verse 9 we learn that "Noah was a just man and perfect in his generations;" which implies that Noah was one of the "sons of God" who was not, like the others, guilty of the specified offence.

The third view is that "the sons of God" were the men of the line of Seth—the Christ line, and that "the daughters of men" were the descendants of Cain. From Adam to Christ all is reckoned on the Seth line.—See Gen. v; Luke iii. It was on this line that Enoch was "the seventh from Adam." It is not that these people were all good; the record shows they were not,—Enoch being the only one between Adam and Noah who is said to have "walked with God." But the two lines—from Cain and Seth—represent the natural and the spiritual, the earthly and the heavenly. Because of this they were not to intermarry, and the violation of this divine plan was the crime of the Antediluvians.

The greatest sin is to ignore the true distinction between the natural and the spiritual, the church and the world. And it has caused much confusion and misery for Christians to be "unequally yoked with unbelievers."—2. Cor. vi. 14-18. The state of the world in Noah's day was a picture of the strange mixture of the church and the world now, and the flood was a type of God's method of destroying the corruption.

We need not assume that Noah was perfect in all respects; his after life showed that he was not; but he was "perfect in his generations," and preached righteousness by standing aloof from the masses in their criminal generation. There is no evidence that he preached (or even knew) the gospel, that he preached 120 years, or that the people were shut out of the ark for rejecting Christ. Much commonly said on that subject is without foundation. There is no evidence that any but Noah and his family ever had an opportunity to enter the ark. But this does not preclude the idea that the ark was a type of Christ, and the saved family a type of the church.

II. BUILDING THE ARK.—God told Noah of his determination to destroy the race on account of its wickedness; but we find no evidence that either God or Noah warned the people, or offered them a refuge from the flood. "Noah walked with God," and apparently his family was saved on his account. He

(*Continued on page 217.*)

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EDITOR'S APPOINTMENTS.

July 21., Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

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was commanded to build an ark, and by faith he obeyed.—Heb. xi. 6. It was not a ship, to sail, but a floating house. It was about 500 feet long, 80 feet wide, and 50 feet high. It was made of gopher wood (probably cypress) which is almost incorruptible, and was made water-tight by being covered with pitch. It had three stories. The Lord told Noah just who and what to take in, and there was nothing optional with him or others. The method of speaking of the animals taken in as "clean and unclean" implies that chiefly the animals used by man were preserved; and if the deluge was restricted, only the animals belonging to that locality would be included. Noah did as commanded, and when the time came, he and his family entered the ark, and in seven days the flood began. (Were they a type of Christ and his saints?)

III. THE DELUGE.—The causes of the flood were the breaking up of "the fountains of the great deep" and also a great rain lasting forty days and nights. The rain alone would not have caused the flood. There was a great upheaval —a geologic change. That may have been a type of a modern shaking up, and of a forty-year day of wrath on the earth. The waters prevailed, and the highest hills of the region were covered. The waters represent peoples, and the hills represent governments. The peoples will no doubt overwhelm the old governments in this transition. But "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains [governments] be carried into the midst of the sea; though the waters [peoples] thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. xlvi. 1-3.

IV. THE RESTORATION.—viii. 1-22 The flood began on the seventeenth day of the second month of Noah's six hundredth year (vii. 11), prevailed five months, and the ark rested on (not Mt. Ararat, but) "the mountains [highlands] of Ararat," on the seventeenth day of the seventh month, and the tops of the mountains were seen on the first day of the tenth month.—Vs. 1-5. Noah was in the ark almost a year.—Comp. vii. 4, 11 and viii. 13, 14. And this was Noah's birthday. Whether these dates may foreshadow the date of events in the impending transition, remains to be seen.

In verses 6-12 we learn that Noah sent out, first a raven, which did not return, as it could live on carrion. Is it a type of the devil—the devourer? Then three times a dove was sent out. The first time it returned without a sign. The second time it returned with an olive leaf plucked off. And the last time it did not return. Does this represent the work of the Spirit in the Jewish, Gospel and Millennial ages?—See "Raven and Dove," in MOSES AND CHRIST.

At God's command, Noah left the ark, and the new life of man on the earth began. He first built an altar and began to worship God. And God then promised not to smite the earth again in such a manner, but that seedtime and harvest should continue forever.

In chapter ix. we see the Lord giving Noah a new command, to replenish the earth; a new bill of fare, including flesh; a new penalty—capital punishment; and a new covenant, giving the rainbow as a token of his abiding mercy. See "The Bow of Promise," in MOSES AND CHRIST.

Peter speaks of the flood, or of passing over in the ark, as a type of baptism.—1. Pet. iii. 20, 21. The real baptism, of which the ordinance is a symbol, is transitional. It means death to the carnal nature, and new life by the Spirit. With this in view, may we not say that the purpose of the flood and of baptism is the same?—See "The Flood," in MOSES AND CHRIST.

God Calls Abraham.—Gen. xii. 1-9.

(Lesson for July 28.)

GOLDEN TEXT.—I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. xii. 2.

INTRODUCTION.—According to the Bible Chronology, from Adam to the day the flood ended was 1656 years.—Gen. v. and viii. 13. And from the flood it was 427 years to the death of Terah, Abraham's father.—Gen. xi. 10-32. At that time Abraham was 75 years old, and therefore he was born only two years after the death of Noah.—Comp. Gen. ix. 28, xii. 4, and Acts vii. 4. Terah lived contemporary with Noah 128 years. In such times, facts of history could be told for several generations by eye-witnesses.

According to the record, the world had been populated on three different lines by the three sons of Noah. From Shem came the Jews and other Semitic races; from Ham, the colored race; and from Japheth, the European nations. There are some differences of opinion among scholars, but the common view is that "To these three the diverse races and the languages of men converge, as rays of light to their source."

In chapter x. is given a brief outline of the generations of the sons of Noah after the flood. In chapter xi. we find the record of the beginning of Babylon—the confusion of tongues.—See "Tower of Babel," in MOSES AND CHRIST. Babel-building was an early manifestation of the spirit of Babylon. It has been developed later in the literal (typical) city Babylon in the Jewish age, and in the mystical Babylon of the gospel age. Its aim is to reach heaven (exalted conditions) by methods of its own, and to secure great worldly organization. And it is worthy of note that the language was confounded to *prevent their success*. As in the type, so in the antitype. The time will come, however, when there will be one language—probably both literally and spiritually.—Isa. iii. 8; Zech. xiv. 9; Zeph. iii. 8, 9.

I. ABRAHAM AND HIS EARLY LIFE. He was born in Ur of the Chaldees, two years after the death of Noah. He was a descendant of Shem—in the tenth generation—about half way from Adam to Christ. The ruins of Ur—now called Mugheir—are six miles west of the Euphrates, near its junction with the Tigris, about 120 miles from its entrance into the Persian Gulf, and 120 miles southeast of Babylon. Here was found the inscription naming Belshazzar as crown prince of Babylon, and showing that the book of Daniel was right in the use of that name. Further explorations are being made.

Abram, his original name, in Hebrew means "exalted father." It was afterward changed to Abraham, "father of a multitude." The *h* (the breathing sound) typifies the spiritual change. He married Sarai, his half sister (xx. 12), and her name, too, was changed by adding the *h*. They became the types of God and his new Covenant—the spiritual Father and Mother of Christ and the Church.—Rom. iv. 11; Gal. iii. 7; iv. 22-26.

Abram's fathers were idolaters. Ur was the capital and the holy city of the Chaldeans. They were polytheists—having gods and goddesses almost innumerable. Human sacrifice was common among them. When God called Abraham to sacrifice his son, he not only taught him of the great Sacrifice by an object-lesson, but he liberated him from the barbarous custom.

II. THE CALL OF ABRAM.—Vs. 1-3. "Now the Lord [Jehovah] had said unto Abram." The R. V. omits *had*. It was Abram that was called—he was to become Abraham. It was like the call of God to a sinner to leave the world and journey heavenward—from darkness to light, and all pertaining thereto. How the Lord spoke to Abram is not said; but Stephen says "the God of glory appeared unto" him, and it probably was a visible angelic manifestation, as in xviii. 1, 2. From Stephen's testimony,

it appears that the call was made in a sense "when he was in Mesopotamia, before he dwelt in Charran"—Haran.—Acts vii. 2–4. And probably Terah left his old home with the idea of going with his family to Canaan.—Gen. xi. 31. But Terah died in Haran, and from there, "when his father was dead," (Acts vii. 4) "Abram departed as the Lord had spoken to him; and Lot went with him."—Ver. 4. Here was both a command and the promise. He was to leave his country and his kindred. He was to go where the Lord would lead him. And God promised to make him great. "I will bless thee, * * and thou shalt be a blessing: * * In thee shall all families of the earth be blessed." This was God's covenant, and this apparently was its date—the beginning of the 430 years of Gal. iii. 17.

This covenant was comprehensive. It contained seven promises. 1. "I will make of thee a great nation." This required that he should have a son—though his wife was barren. But Isaac came. The nation of Israel was the result. But that miraculous son was a type of Christ, and the Church is the result.—Gal. iii. 16, 29; Heb. xi. 11, 12. 2. "And I will bless thee." How wonderfully Abraham has been blessed and honored of God! 3. "And make thy name great." He has been honored and loved as the hero of the ages. 4. "And thou shalt be a blessing,"—a source of blessing to others. This is the greatest blessing. "It is more blessed to give than to receive." 5. "I will bless them that bless thee." Abraham's cause was to be God's cause. 6. "I will curse him that curseth thee." This is the other side of the same promise. 7. "In thee ["In thy seed."—xxii. 18] shall all nations be blessed." This is the climax, the best of all. The development of the Seed (Gal. iii. 29) is the work of the gospel age; hence, in the largest sense, the work of the Seed—the blessing of all nations—both the living and the dead—must be afterward.

III. THE FIRST PILGRIM FATHER.—Vs. 4, 5. We have seen that Abram obeyed. "By faith he obeyed."—Heb. xi. 8. The promises were an encouragement to undertake the difficulties. He may not have understood them fully, but he got enough to lead him on. He took his family with him. He knew not just where he was going, but he knew and trusted his Leader. So it is with every follower of Jesus. The goal was Canaan (300 miles away); and Heb. xi. 13–16 implies that the earthly country was but a shadow of the "better country—the heavenly." All Christians are therefore "strangers and pilgrims on the earth." Abraham was the man of faith, and his pilgrimage represents the journey of all who walk by faith.

IV. VARIED EXPERIENCES.—Vs. 6–9. They passed southward toward Shechem. It was not all easy. The land was inhabited by enemies—the Canaanites—more idolatrous than the people of Ur. Here was a difficulty. Could God fulfill his promise? In this trouble, the Lord again appeared to Abram, and said, "Unto thy seed will I give this land." He had now come to the land of promise—whither the Lord was guiding him. At once Abram built an altar, and began to worship. This expressed Abram's faith. God tries faith to increase its strength. Abram took possession of the land in the name of the Lord, which was a witness of the truth to its inhabitants. From Shechem he moved to the mountain east of Bethel, pitched his tent built an altar, and called on the name of the Lord. He sacrificed and prayed. This is an example worthy of imitation. True religion is an every day affair. Still Abram journeyed on toward the South—"the dry region"—the southern district of Palestine.

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THE MAN OF FAITH.

ABRAHAM stands in history as the father of the faithful. His faith was very great, and stands out like a mountain peak. His faith was the source of his obedience.—Heb. xi. 8-19. "It was the faith, not of a mystic, a recluse shut out from outward temptation, but of an active, prosperous business man, with a clear sky-line, with practical good sense, insight, genius, energy, and enthusiasm." The greatness of his faith can be seen by the difficulties that stood in his way. His faith was tested by:

1. The difficulty of being sure that the command came from God. There were nearly the same difficulties in reference to the Word of God then as men encounter now. Indeed, we have the history of nineteen centuries of God's dealings with men, and of the fulfillment of his promises, to confirm our faith.

2. Abraham stood almost alone. The whole tide of opinion was against him. "Who was he that he should set up his opinion against the rich and powerful and aged in his city?" It is hard to stand alone and yet be sure you are right. A wise man has said that to have even one person to agree with you strengthens faith many fold.

3. The command of God entailed no little cost and self-denial. To leave home, property, friends, country, and all, to dwell, a pilgrim and a stranger, in a foreign land, exposed to unknown dangers, required great faith and courage.

4. He was going out into the unknown. He did not know even where he was going, or just what work God would have him do, or how he could do it.

5. The promises were, many of them, afar off, to be fulfilled in the future. He had no children, and yet in his children all the world was to be blessed.

6. Abraham must have encountered no little opposition and opprobrium. His conduct seemed the height of folly to those who had not his knowledge and faith. Such a man must have first preached the truth in his own family and city. It is more than probable that the legends express the truth that Abraham was driven away by persecution. His position assailed not only their religion, but their lusts and their crimes and their ill-gotten wealth, and this always quickly excites men against the reformer.

Practical Suggestions.

1. A similar command is virtually given to us. The world around us lies in wickedness; we are to come out from it, and to be crucified to it: we are to regard it as a wilderness through which we are passing as strangers and pilgrims to our Father's house.—*Bush.* (See John xvii. 14; Matt. vi. 19-33; Rom. xii. 2; 1. John ii. 15, 16.)

Bunyan's *Pilgrim's Progress* is an excellent illustration of this pilgrimage. It almost seems as if he had taken his idea from this pilgrimage of Abraham. We, too, are to leave the city of destruction, and go to the promised land of a holy life, and of heaven.

2. We know not at first just where we are going, when God calls us from the world to enter into his service. It is always to the land which he will show us. Life and duty and work will unfold themselves to us as we obey the call. "Gradually and slowly our destiny opens before us." No one at first can know all the meaning of his life, any more than a child studying his A B C can know the glories of the literature to which that path will lead him. Very few of the great workers and leaders in history have done what they planned to do in their early lives. The change in our life plans and desires has often been our greatest blessing. It is so also with nations. No one knows beforehand the way in which God will lead him: but he knows that if he obeys, blessings will shine upon him all the way, and it will lead to a land overflowing with good things.—*Selected.*

POPE LOOKS TO UNITED STATES.

"POPE LEO XIII. regards the United States as the future center of the greatness of the Roman Catholic church," said Perry S. Heath, former Assistant Postmaster General of the United States. Mr. Heath had just reached London from Rome, where he had a long interview with His Holiness. He said further:

"The Pope takes great pride in the growth of his church under the Stars and Stripes. He feels most kindly toward the American Government and people, declaring that both spontaneously favor and constantly insist on absolute religious freedom. His Holiness believes that America is unfolding a spectacle of material and spiritual development almost unparalleled in the history of the world."—*Selected.*

[Several questions are suggested by the above item: (1) By his speaking of the United States as the "Future center of the greatness of the Roman Catholic church," are we to suppose that he anticipates a transfer of its headquarters from Rome to some city in the United States? (2) If so, will it not then cease to be the "*Roman* Catholic Church?" and will not such a movement from her historic ground be a virtual admission of her failure? and (3) How long has the Pope been an advocate of "absolute religious freedom?"—ED.]

THE GOSPEL CHRISTIAN is a new 16-page magazine that comes to my table. The Editor is Bro. Geo. M. Dils, who has written a few articles for the HOPE. It is to be issued quarterly, at Cadillac, Mich. Price ten cents a year. Its teaching on Bible subjects is similar to our own, but there may be points of difference. The number before me has a department on "Science," and has something on Astronomy and Geology. I hope it may do much good.—EDITOR.

☞ Send for free sample copy of HOPE.

LEAVE THE MIRACLE TO HIM.

Written after hearing an officer of the Salvation Army speak upon the text, "Whatsoever He saith unto you, do it," (John ii. 5), which he applied to daily life by the exhortation to "Leave the miracle to Him."

"Whatsoe'er He bids you—do it!"
Though you may not understand:
Yield to Him complete obedience,
Then you'll see His mighty hand.
"Fill the water-pots with water,"
Fill them to the very brim:
He will honour all your trusting—
Leave the miracle to Him!

Bind your Isaac to the altar,
Bind him there with many a cord;
Oh, my brother, do not falter,
Can't you fully trust your Lord?
He it is who watches o'er you,
Though your path may oft be dim;
He will bring new life to Isaac—
Leave the miracle to Him!

Note that scene on plains of Dura;
See the Hebrew martyr band
Firmly standing for Jehovah,
Trusting in His hidden hand.
"He is mighty to deliver"
From the power of death so grim;
Fiery furnace cannot harm them—
Leave the miracle to Him!

Bring to Christ your loaves and fishes,
Though they be both few and small:
He will use the weakest vessels—
Give to Him your little all.
Do not ask how many thousands
Can be fed with food so slim.
Listen to the Master's blessing—
Leave the miracle to Him!

Oh, ye Christians, learn the lesson!
Are you struggling all the way?
Cease your trying, change to trusting,
Then you'll triumph every day!
"Whatsoe'er He bids you—do it!"
Fill the water-pots to brim:
But remember, 'tis His battle—
Leave the miracle to Him!

Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you?
Think how rich will be the yield!
Bravely enter with your Master,
Though the prospect may seem dim:
Preach the Word with holy fervor—
Leave the miracle to Him!—*Selected.*

EXTRACTS FROM LETTERS.

An Anonymous Letter.

INCLOSED find draft for Twelve Dollars, which apply as the Holy Spirit may direct you. Your brother in Christ, striving earnestly for a much higher spiritual life—one who not only realizes Christ's Presence, but also the power of his presence, and hopes soon to see him face to face.

[The above came with neither name nor post office attached. It was thankfully received, and the money went into the mission fund.—EDITOR.]

Ramblings.

ON my arrival here I found the papers and tracts you sent. Thanks. I will try to circulate them among my friends. As to what they will accomplish, I have learned to trust, or rather to know, that they will do what God wants.

I left home on June 10, and have been traveling slowly among friends I had not visited for twenty-five or thirty years. I have had a very pleasant and interesting time so far. Of the older generation I found only two cousins living, respectively seventy-eight and eighty years of age. So I have to look among those who were then young.

Sunday, the 14, I went to an M. E. church. Painted pews and pulpit. The preacher a student at Dickerson College. Receives $225.00 a year. I was told they are so plentiful that small churches have one regularly, where formerly one preacher served several churches. At Sunday School and class-meeting, after preaching, I had opportunity to give the truth as I see it. I expect to spend a few days there again and will try to leave some of the reading matter with the preacher.

Last Sunday I went to a Dunkard church. Frame building with pine pews. For pulpit, a long, plain table. Strips with hooks all round the church to hang hats and coats. It took me back to the days of forty or more years ago—sunbonnets, calico dresses, etc. I was very much interested in the preacher's subject—"Being deceived." Instead of taking a text, he ran through three or four chapters of 1. Corinthians. He said he did not think he knew it all, or that any who saw things differently must be wrong. A person might observe all the ordinances of the Dunkard church and still not be a Christian; or might belong to some other sect and be a true Christian. That many are deceived by "Orthodox" preachers. That the only way to be a Christian is by knowing the love of God. He said Christians should study the Bible for themselves; that he had been led to such a course years ago by reading a little book, "Food for Thinking Christians." So we see that the seed often falls and grows where it might be least expected to take root. I want to give some of the papers to him. I had no opportunity to speak to him.

Of late years, I see that, instead of trying to convince people by argument, it is better to act simply as witnesses for Christ—telling what we believe as opportunity offers.

Last Monday, at breakfast, my cousin (78 years old) said:- "If I had my way I would have everybody saved." She thinks many will be finally lost. I said I thought God would have his will accomplished — that all men should be brought to the knowledge of the truth. If God had not given us to see his plan, how sad it would be to see how the idea of full and free salvation for all is opposed by Christians who think man is so much a free agent that he can frustrate God's intention to save. On this visit I see it more strongly than ever before.

Here I have my home with one of my wife's sisters. There are father, mother, seven daughters and three sons, and nearly all at home—an ideal Christian home, all love and harmony. But the

father is one of the old-fashioned sort, a firm believer in endless torment. They say things are not the same as in old times, and they have had to give way in regard to dress and innocent pleasure, and what formerly would have been counted a misuse of the Lord's money, in furnishing and decorating—making home attractive; but when it comes to teaching universal salvation, that is too much.

Some years ago I was reading passages of the Bible at a house where I was stopping; but I was told I should not teach such doctrine there. I replied that the only way to stop me would be to forbid my visiting.

At times in family worship, when asked to take charge, I would read from John, Ephesians, Ezekiel xxxvi. and such other selections as strongly put forth the truth as we see it. This time I receive no invitation. On a former visit, some years since, in a love-feast, I spoke of an excursion a few of us had enjoyed to Pen Mar—a summer-resort where the mountain scenery is grand. An uncle took it up and said "It was as much sin to go on an excursion as to kill a man." But even among those with whom I associated here forty years ago, brought up with such views, I find some who delight to hear me speak of these larger views. Others, while they do not seem to accept, yet say that, seeing our home life, they cannot say that they have made us any worse Christians.

One sister of my wife raised the question: "Why did Jesus speak so as not to be understood by the masses?" My wife had on one occasion called her attention to the fact.

[It might truly be said that the masses were not competent to understand the deep things of which Jesus spoke—"the mysteries of the kingdom of God." Again, Jesus said to his chosen disciples: "Unto you it is *given* to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Mark iv. 11, 12. This seems clearly a case of election on the part of Jesus; and even though it be considered arbitrary, it is not out of harmony with God's love for all, in view of his revealed plan, to use the elect to bless all mankind. But love for mankind cannot be harmonized with such election, if the non-elect are predestined or doomed to endless woe. As God is love, and Christ's mission is to fully make God known, the terrible doctrine of hopelessness cannot be true.—EDITOR.]

Some years ago, while putting out the tract on the Salvation of the Sodomites, in the slums of Philadelphia, I found an old lady reading a copy of "Food for thinking Christians." So we know not where papers, tracts or books may go, or into whose hands they may fall, and never know in this life what good we have been instrumental in doing.

Since away from home, I have felt better than for years. My appetite has improved, and for over two weeks, I have had good rest and sleep night after night—a new and good experience for me. The mountain air does me good.

Perhaps my letter will tire you, but it may also show that your labor and that of others bear fruit.

ALEX. R. SHAW, M. D.

Working and Encouraged.

INCLOSED find one dollar, for which please send the HOPE to ——— ———. I saw him today, and he gave me the money to send to you. Last winter I sent him the tracts, "The Sabbath," and "The Joyful Message." He was very much interested in them and wished to have the paper. He is so

deaf that he cannot hear a word without his ear-trumpet; so he cannot go to Bible class or church and enjoy hearing others talk. But he is very earnest, and delights to read these deeper truths. I have known him and his wife for more than thirty years.

I had a good letter from our dear sister F. in Detroit a few weeks ago. How it helps me in my present circumstances to receive her letters. They are all filled with encouraging things, which are good for us all at times. Is there anyone of the family that does not need a little encouragement at times? Do not think I am discouraged. I am always sure that my Heavenly Father cares for me and is blessing me every day and hour beyond what I could ask.

I pray daily that you may have strength and courage to perform faithfully the duties before you; and I know that your wants will be supplied. Remember me to your wife. With Christian love, I am bound to the HOPE family.

M. E. V.

MOOSIC, PA.

Joy in the Lord.

BELOVED BROTHER IN CHRIST.—I am still in the body, and able to be about and wait on myself, but cannot do any work. My bodily health is very poor, but my spiritual health is good. Praise the Lord! I am nearly seventy years of age. I hope soon to be at rest in heaven, and to meet the loved ones of earth in the presence of Jesus.

I send you some more stamps for the HOPE. It is always a welcome visitor. Its pages are so full of truth. When I first read it, I greatly rejoiced. I love to read it still. Perhaps I may never see you again in this life, but I expect to meet you in heaven, "Some sweet day."

BELOVED FRIENDS IN CHRIST.—I send you greeting. Grace and peace be multiplied unto you, through the knowledge of God and of Jesus Christ, our beloved Lord. I am still on my way, rejoicing in the love of God shed abroad in my heart. Praise his holy name! I have given myself to Christ, and with his help, I promise to lead a faithful Christian life the remainder of my time here on earth.

"Oh! cheering gleams of coming day,
When earth's dark night of death and tears,
Forever shall be done away,
For life and joy when Christ appears."

By God's grace I am what I am, and to him alone I desire to direct my heart. No one is weak who knows himself to be supported by the everlasting arms. I desire to be led by his Spirit, to walk according to the law of the Spirit, and the Lord will be a light unto me while I sit alone in silence. My soul is indeed happy in God's love.

"Prayer is the key of God's treasures. With it you can open his coffers, and take what you please. But remember that a key will not work unless it be fitted to the lock, and moved in the right direction. Otherwise the treasures you covet cannot be obtained. It is the same with prayer, considered in reference to the riches of God. If you use it rightly, they are yours. If not, though you hold in your hand the means of enriching yourself, you will always remain in poverty."

"God is love." Christ is my life, light, health, strength, joy, happiness and salvation. Praise his name!

BELLEVUE, MICH. C. B. W.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 19., No. 15. ALMONT, MICH., AUGUST 1, 1901. $1.00 a year.

THE SPIRIT'S WORK.

(*Continued.*)

THERE are two classes of Christians, who hold opposite views concerning the Spirit's work. One class holds that the promise of the Spirit was to the apostles only, in support of which view they quote Acts i. 1–5 in connection with the closing verses of the Gospel by Luke. They claim that the object to be gained was to enable the apostles to remember the words of Jesus, and to write the gospels and the epistles; and they are inclined to say: "Give me the Bible, —the Spirit's Word,—that is all I need." The other class, belittling that phase of the Spirit's work, says; "Give me the Holy Ghost, and I do not need the Bible." They often claim to be led by impressions directly suggested by the Spirit. These are extreme views, but the first seems less dangerous than the second, as it is less likely to lead to fanaticism; and yet it seems certain that all Christians need the Spirit's help to understand and apply the Word; and even those whose theory is against this may be unconsciously receiving such help. The Spirit may have more to do with their experience than they are aware. But those who claim to be led of the Spirit without the Word are not likely to learn much of God's revealed plan, but are liable to remain in ignorance, or to be subject to whatever delusion may be brought to bear upon them.

In the preceding articles, have we not seen Scriptural evidence that the Holy Spirit was not promised nor given to the apostles only, but to the church as the body of Christ? Evidently the promise of the Spirit was made to the apostles, when they were with the Lord before his ascension, because they represented the whole church or body of Christ. Luke, who wrote the Gospel and the Acts, was not one of the twelve. The seven deacons, of which Stephen was one, were all full of the Holy Spirit."—Acts vi. 3, 5. It has been shown that the Spirit was to come upon "the servants and handmaidens,"—the church,—and in due time upon "all flesh," and that under his influence "sons and daugh-

ters" should prophesy. Peter, on the day of Pentecost, to those who asked, "What shall we do?" said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye ["every one of you"] shall receive the gift of the Holy Spirit. For the promise is [not merely to us, but] unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 37-39. And to show that it was the Lord's purpose that the Spirit should come on the Gentiles as well as upon the Jews, at the conversion of the Roman centurion and his family and friends, "the Holy Spirit fell on all who heard the word." And the believing Jews with Peter "were astonished, because that on the Gentiles also was poured out the gift of the Holy Spirit."—Acts x. 44, 45. And Peter, telling about it afterward, said: "The Holy Spirit fell on them, as on us at the beginning."—Acts xi. 15. And in the following verses, he speaks of this coming of the Spirit on the Gentiles as in fulfillment of the Lord's promise: "Ye shall be baptized with the Holy Spirit." This shows how Peter then regarded the breadth of the promise.

Let the truth be emphasized that the Holy Spirit is the indwelling Guest and animating power of the church or body of Christ. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1. Cor. xii. 13. "There are diversities of gifts [of the Spirit], but the same Spirit." Ver. 4. "The [some] manifestation of the Spirit is given to every man [in the body] to profit withal." The gifts include wisdom, knowledge and faith, as well as the things usually regarded as more miraculous; and "*All* these worketh that one and the self-same Spirit, dividing to every man severally as He will."—Vs. 7-11.

"There is one body, and one Spirit, even as ye are called in one hope of your calling," and it has always been an important Christian duty to endeavor "to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3, 4. As the human spirit animates the whole human body, including the smallest, and what might be called the most unimportant members, so the Spirit of Christ animates the whole body of Christ, from the beginning of the dispensation to its end.

That the apostles, and some of their associates in the gospel work, were empowered by the Spirit to do a work needed in the early days of the dispensation,—and because done then, never needed since,—is true. That work was to introduce and establish Christianity, and to complete the Scriptures. Those men—with their special gifts of the one Spirit which animates and uses the whole body—stood as the connecting link between the Jewish and Gospel ages. Through them the Spirit finished the first phase of revelation, begun by the prophets of the former dispensation; besides, in them the work of the second phase of revelation was begun,—the unfolding of what had been written before.—(See last number of HOPE, page 211.)

No doubt the Scriptures were then complete, and contain the essence of all the truth required for the full development of the church—"That the man of God [both the individual, and the body of Christ] may be perfect, thoroughly furnished unto all good works."—2. Tim. iii. 16, 17. The modern so-called "new revelations" (of which there are several) are of no use to us. The church of Christ does not need them. The body of truth, or the loaf of bread (Matt. iv. 4), by which the church lives and grows to perfection, is found in the Bible. Christ is the living Word, and is revealed in the written Word. He said: "I am the Truth," "I am the true Bread," and, "He that eateth me shall live by me." But, because the body of the truth is in the Bible, this does not set aside the necessity that the Spirit should be the Guest and Guide of the church during the whole gospel age. It is the Spirit that prepares the minds for the reception of the truth, and adapts the truth in its various elements ("Milk for babes, etc.") to the various needs, that they may grow to the perfection of Christ.—Eph. iv. 4-16.

We have seen that the Holy Spirit, in one or more of his phases of operation, was given to a few before the gospel age; but he was not the Guest of the Jewish church, which was only a type of the gospel church, in which the Spirit dwells.—John xiv. 17. (The Spirit might well be called the Holy *Guest*, rather than Holy *Ghost*.) The same verse shows that the world—the unregenerated, or unquickened — cannot receive this Spirit, "because it seeth him not, neither knoweth him." Yet it is one part of the Spirit's work to "convince the world of sin, of righteousness, and of judgment."—John xvi. 8. He strives with the world, begets, and quickens; and it is his work in the ages, in which he cannot fail, to bring every human being to the knowledge of the truth, which is eternal life (John xvii. 3); but he now dwells in, and is the Teacher, Comforter and Guide of the church.

The unity of the church—(illustrated in seven ways: (1) Rock and living stones; (2) Vine and branches; (3) Shepherd and sheep; (4) Head and body; (5) The family—sons and daughters; (6) The city—the new Jerusalem; and (7) Bridegroom and bride)—and the fact that Christ and his apostles addressed it as "ye" and "you," while speaking of the world as "they" and "them," is evidence that the Spirit was not for the apostles alone, but for the whole church, of which the apostles were the representatives. "Take heed to yourselves, lest at any time *your* hearts be overcharged, * * and so that day come upon *you* unawares. For as a snare shall it come upon all *them*, etc."—Luke xxi. 34-36; comp. 1. Thess. v. 1-4. These are warnings and encouragements for the church.

Again, "Go *ye* into all the world," and, "Lo, I am with *you* alway, even unto the end of the age" are Christ's commission and promise to the whole church as well as to those immediately addressed. If not, then we have neither a commission nor a promise;—nor had any of the early preachers, except those to whom Jesus spoke. Has not the church been preaching the gospel under the com-

mission of Christ? And has not the church needed and enjoyed the presence of the Comforter? It has always been true that Jesus (by the Spirit) has been with the twos and threes gathered in his name. And the Spirit has been their Teacher as well as their Comforter.—John xiv. 16, 26. Indeed, he is their Comforter *because* he is their Teacher. He takes of the things of Christ and shows them unto us.—John xvi. 12–15. The many great and precious promises of the Word applied by the Spirit of the truth, bring light in darkness, strength in weakness, joy in affliction, and comfort in all manner of trouble. All our wants are anticipated and supplied. The brother or sister, the public teacher or private friend, in whom the Spirit dwells, may be his agent in conveying the blessing. The Spirit not only caused the Word to be written, but he enlightens our understanding, and brings to remembrance the things that are needed. "As thy day is, so shall thy strength be," is a promise often fulfilled in the pilgrims' experience.

Christians do not always realize the fullness of Christ's promise to them, nor the exalted relation in which they stand. "Ye are my friends [near relations], if ye do whatsoever I command you. [Only those who have the Spirit of truth and love will or can thus obey.] Henceforth I call you not servants; for the servant knoweth not what his lord doeth [he is not taken into the council]: but I have called you friends; for all things that I have heard of my Father I have made known to you."—John xv. 14, 15. This expresses the wonderful relationship and intimacy of Christ and his church. "All things!!" "All things that the Father hath [including his purpose and plan] are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—John xvi. 15.

The same apostle, writing to the church, said: "*Ye* [not *we*, as though it were confined to the apostles] have an unction from the Holy One, and ye know all things;" "and ye need not that any man teach you."—1. John ii. 20, 27. Of course, this does not ignore the instrumentality of human teachers, as those appointed by the Spirit to edify the church (Eph. iv. 11, 12), or John himself had no need or right to teach; but it expresses the fullness of the revealed truth, and the certainty of the Spirit's help; and it also gives us the right to bring every word of man, and every suggestion claiming to be of God, to the test of the Word. We may be sure that any idea, or any impression, that is not Scriptural, is not of God. "To the law and to the testimony [prophecy]: if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. The teaching of the Word (which is of the Spirit) and the leading of the Spirit always agree. To realize this truth will prevent from going after the several modern "new revelations," guard against fanaticism, and help to keep us within the bounds of reason and good sense.

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

ETERNAL SUFFERING.

You will find inclosed a clipping taken from the *Kalamazoo Gazette News*. Some of my friends think it is good, positive evidence on the subject of eternal hell. As soon as I saw it, I wished that another sermon would appear on the other side of the question. But my own mind is settled, and if my friends can help their religious experience by believing such doctrine—well, it is all right. * *

The sermon was preached on Sunday night, some months ago, in one of the churches in Kalamazoo, Mich. The subject, previously announced, was, "The Eternal Suffering of the Wicked." The sermon had special interest at the time because the question, "Is there a Hell?" had been discussed from several local pulpits. That such sermons are still regarded favorably by many Christian people is evidence that the discussion of the subject is not unimportant. The mist is not all cleared away. If the sermon was not good, it had at least a good text —John iii. 16,—"God so loved the world, etc." The preacher thought perhaps his congregation were surprised that he chose such a text as a basis for a sermon on hell and everlasting punishment. Perhaps he himself felt the incongruity of the thing. As he well said, the text is a "most comprehensive statement of the love of God," shown "in the life and death of Jesus Christ." And yet he thought that because the unbelievers should "perish," it is good evidence that Jesus was teaching the doctrine of "Eternal Suffering." Is not this a strange assumption on which to hang such a woeful idea? If to "perish" means "Eternal Suffering," might we not properly substitute "Eternal Suffering," wherever the word "perish" occurs? Let anyone take a concordance and try it.

"Ye shall perish [suffer eternally?] among the heathen."—Lev. xxvi. 38. "They perished from among the congregation."—Num. xvi. 33. "Heshbon is perished even unto Dibon."—xxi. 30. "Until ye perish from off this good land."—Josh. xxiii. 13. "How are the weapons of war perished."—2. Sam. i. 27. "So will I go in, and if I perish, I perish."—Esth. iv. 16. "Let the day perish wherein I was born."—Job iii. 3. "The old lion perisheth for lack of prey."—iv. 11. "The hypocrite's hope shall perish."—viii. 13. "The way of the ungodly shall perish."—Ps. i. 6. "When shall he die, and his name perish?"—xli. 5. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; into smoke shall they consume away."—xxxvii. 20. The heavens and the earth "shall perish, but thou shalt endure."—cii. 26. "The desire of the wicked shall perish."—cxii. 10. Man dies, "He returneth to his earth; in that very day his thoughts perish."—cxlvi. 4. "The wisdom of their wise men shall perish."—Isa. xxix. 14. "The truth is perished."—Jer. vii. 28. "Riches are perished."—xlviii. 36. "The good man is perished."—Mic. vii. 2. "Man is like the beasts that perish."—Ps. xlix. 20.

Whoever will take the time to look up these and similar passages, will see that the word "perish" applies to ideas, conditions, and things, as well as to persons, and

that it means to cease, to die, to be cut off, to come to an end, and has no reference whatever to eternal suffering.

The swine "perished in the waters."—Matt. viii. 32. The disciples prayed, "Lord, save us: we perish."—Ver. 25. "Bottles perish." ix. 17. "They that take the sword shall perish with the sword."—xxvi. 52. Zachariah perished.—Luke xi. 51. Certain Galileans, and eighteen on whom the tower of Siloam fell, perished, and the Jews who did not repent "likewise" perished at Jerusalem's destruction.—xiii. 1-5. Jesus—the greatest Prophet—perished in Jerusalem.—Ver. 33.

In view of the common use of the word "perish" in Matthew, Mark and Luke, as well as in the Old Testament, is it reasonable to infer that in John's gospel it means "Eternal Suffering?"

In the sermon, the preacher divided his subject into four parts, and said, "We shall endeavor to answer from Scripture four questions: (1) Is there a hell? (2) What is the nature of the suffering? (3) Is it everlasting? (4) Who are the ones to endure it?" He appealed to the Bible as "the only source of information on this subject." To this we agree.

In proof that there is a hell, he quoted Luke xii. 5 and Matt. xxiii. 29. Of course, there is a hell. The real question is concerning its use and duration. We all ought to know that the word translated hell in these two passages, and several others, is *gehenna*—meaning, literally, the land or valley of Hinnom. It was a place near Jerusalem in which all the offal and corruption were gathered to be consumed. And in view of Jesus' ordinary method of teaching—using natural things to illustrate spiritual things,—may we not reasonably infer that, as the literal gehenna burned up physical corruption, so Jesus used it to illustrate God's method of destroying moral corruption—sin. That might be too hopeful a view for many, but it seems in harmony with the revealed love and purpose of God and the mission of Christ—to "make an end of sin," and "to seek and save the lost."

The preacher's next quotation is from Luke xvi.—the parable of the rich man and Lazarus. Surely he knows that the word hell in this parable is not from gehenna, but from hades—the state of all the dead—the same hades (hell) into which our Lord himself descended, and out of which he ascended victorious, having the keys.—Ps. lxviii. 18; Acts ii. 27-32; Rev. i. 18. We should remember that Jesus was speaking a parable, in which one thing represents another; but even if taken in the most literal sense, it can only refer to a rich man's experience in the intermediate state, or between death and resurrection, as that is what hades means, and has no reference to conditions after that "hell" is destroyed by all being made alive in Christ.-1. Cor. xv. 22.

Concerning the nature of the suffering, the preacher refers to Matt. viii. 12—"weeping and gnashing of teeth." He does not prove—but simply assumes, in harmony with traditional teaching—that Jesus lays the scene in an after-death, or after-resurrection, hell. Rather, it appears that He refers to the time

when the Jews will learn that they have been superseded as the leading nation. Elsewhere, Jesus said they would be cut off, and "the kingdom given to a nation bringing forth the fruits thereof."—Matt. xxi. 43. Of course, they will mourn their loss, but afterward, like Esau, be reconciled.

On the same topic, he refers to the parable of the tares and wheat. Matt. xiii. This has the "furnace of fire," and "wailing and gnashing of teeth." Here again it is assumed, what cannot be proved, that Jesus was describing the sufferings of an endless hell. He was telling of the terrible judgments, (which are often represented by fire) to come on the hypocrites, or false professors, in the harvest, or "the end of the age."—Ver. 40. That it is neither endless nor hopeless is more than implied in the promise that, from that time on, "the righteous shall shine forth [give light] as the sun," (Ver. 43); and "the nations shall walk in the light," and be blessed by having their curse removed. —Rev. xxi. 24 to xxii. 3.

His next reference is Rev. xiv. 9-11, where the worshipers of the beast and his image are said to be tormented forever and ever (or continually) and to have no rest day nor night. Let each one read the passage and its context carefully. It is something that happens in time, not in an unlimited eternity; when they still "worship the beast, etc." and not afterward. It is in connection with the fall of Babylon, the great, corrupt church system of the Apocalypse. As soon as men cease to worship the great world-systems of religion, they will no longer be tormented by the light and agitation that cause their fall. Many of us know by experience. Perhaps it was the preacher's connection with one of the "daughters" of the great Babylon (Rev. xvii. 1-6), and his fear [Fear hath torment] that her teaching is being undermined, and her existence endangered, that made him preach this sermon.

His last reference under this head is Rev. xxi. 7, 8. It has "the lake of fire," and "the second death." Here again is the strange assumption that death by fire is endless suffering. If this is literal, it is a better proof of destruction, than of preservation in torment. But John shows us that the second death is the destruction of death and hell (the killing power and hades, the death state) in the lake of fire.—Rev. xx. 14. As to destroy life is to cause the living to die, so to destroy death is to cause the dead to live. All must be made alive in Christ.—1. Cor. xv. 22. The overcomers—those having the martyr spirit—have part in the first resurrection and shall reign with Christ 1,000 years; but the rest of the dead *live not* until after the 1,000 years. Rev. xx. 1-6. They go through the fire on their way to resurrection life.

The preacher does not take the language, about fire and brimstone, literally. Then he has advanced from the old teaching, and would not have been tolerated by many of the old theologians. But he thinks that the suffering of a lost soul "is infinitely more than the language conveys." Does he know what he is saying? What do we think of a man who would torture any creature five minutes in literal fire? Then what must we think of a God who has made it possible and certain that many of His creatures shall suffer eternally "infinitely more" than the pain of literal fire? "Our God is the God of salvation."—Ps. lxviii. 20.—EDITOR.

(To be continued.)

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EDITOR'S APPOINTMENTS.

Aug. 4, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Aug. 10, and 11, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Aug. 18., Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Aug. 19, and 21, Chicago, Ill., 6006 Green St. 7:30 p. m.

Aug. 25, Open for special arrangements.

Those in the several localities seeing this, please tell others.—EDITOR.

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Bal. on hand July 15.	$ .25	
Amt. recd. to Aug. 1.	13.00	
Total		$13.25
Literature sent to Aug. 1.		15.50
Amt. overdrawn Aug. 1.		$2.25

NOTES ON SUNDAY-SCHOOL LESSONS.

Abram and Lot.—Gen. xiii. 1-18.

(Lesson for August 4.)

GOLDEN TEXT.—Whatsoever ye would that men should do to you, do ye even so to them.—Matt. vii. 12.

INTRODUCTION.—In our last lesson we saw Abram still journeying toward the South—the southern part of Palestine. With such good promises, he would naturally think of a land rich and luxurious, but now came a famine. It must have been a test of his faith. The trial developed his imperfections. He left the land and went to Egypt. Was not this because of a weakness of his faith? In Egypt he felt in danger of his life, because he had a beautiful wife, and they agreed to tell Pharaoh a lie, which was a half truth, because she was his half sister. The intention was to deceive, on purpose to save his life. Had Abram's faith been perfect, he would not have feared for his life, for God had promised him that he should be the father of a great nation. His lack of faith was the cause of his lying. Of course, it was all very natural. It was not unreasonable to expect Pharaoh to take his wife and to make away with him. Pharaoh did take her, but he treated Abram well for her sake, making him rich; but the Lord brought trouble on Pharaoh and his house, so that he released her and returned her to Abram with a reproof for his lying.—Gen. xii. 10-20.

We should not judge of Abram's guilt by our light, but by his. (See Rom. v. 13.) We have the light from Sinai and the Cross. Call it by what flattering name we please, lying is the device of the coward, a vice which greatly injures character.

The best of men have imperfections. We should not imitate them, but take warning from them. God's word records the bad as well as the good qualities of the men of faith. If only the good were recorded, sinners might despair. In this method the Bible differs from mere human books. Fewer men would want their biographies written if the Lord were to write them.

Abram learned that God's people are not exempt from troubles. The Christian life is not one of ease and worldly prosperity. To be useful in the world, as God's agents, is a higher ideal than to seek personal happiness. God rewards in due time and in his own way. Abram's bitter experience no doubt humbled him, and strengthened his faith. He became a nobler character.

I. THE RETURN FROM EGYPT.—Vs. 1-4. Abram did not remain long in Egypt, but, with Sarai, Lot, all his family of servants, and his property, returned to the South of Palestine. And he was very rich in cattle, silver and gold. Nothing is said as to whether riches were a blessing to him or a curse. He moved northward toward Bethel. He was viewing the promised land. Near Bethel, at the place of the altar, which he had built before, he called on the name of the Lord. In this he showed his dependence on place and the law of association. (See John iv. 20-24.) Abram had not learned this truth.

II. SEPARATION OF ABRAM AND LOT. Vs. 5-7. Abram was now a kind of prince—a patriarch—who ruled all about him. In Gen. xiv. 14, we see that he had 318 men of war, which implies 1,000 or 1,500 in his camp. His was a case of worldly prosperity, which is often a severer test of faith than adversity. Success led to the family quarrel. Lot also was rich, and he is spoken of as righteous (2. Pet. ii. 7, 8)—he was under the covenant, with all his imperfections.—Rom. iv. 7, 8. The land was not large enough for the herds of two rich men; and there was great strife between the herdsmen. This difficulty was emphasized by the presence of others—the Perizzites and the Canaanites—whose flocks also needed pasturage. These conditions both revealed and developed character.

III. ABRAM, THE PEACEMAKER.—Vs. 8, 9. It appears that Lot may have been sharing the spirit of strife of the herdsmen, and Abram, being more generous, spoke for peace. "Let there be no strife, * * for we are brethren." This is a good motto for the home, the place of business, and the church. Being brethren, let us not act like enemies. Abram virtually said, "Let us separate, that we may remain friends." And he gave Lot his choice—either to the right or to the left. This was unselfish on Abram's part—giving up his rights for the sake of his friend. The land was promised to him, not to Lot. Abram showed himself the greater by this generosity.

IV. LOT'S CHOICE.—Vs. 10-13. Lot, from some high hill giving a view of a wide range of country, looked and beheld all the plain of Jordan, that it was well-watered, and like the garden of the Lord. And all this he chose, selfishly taking what seemed to him the best. So Abram and Lot separated, Abram dwelling in Canaan, and Lot, in the cities of the plain, moving his tent, here and there, as far as Sodom. In this he chose the society of the wicked Sodomites. This was one of the things that proved his choice to be unwise. It was made for worldly advantage, regardless of moral and spiritual interests. How often this is done by the professed followers of Jesus. They leave the company of God's people, the influence of religious associations, and all that tends to promote the spiritual life—all for the sake of worldly gain. To yield to temptation is to pitch the tent toward Sodom; and whoever moves that way soon finds himself in Sodom—type of the wicked world.

Abram and Lot appear to represent two classes of Christians—the overcomers and those who defile their robes with worldly associations. (Rev. ii. 26; iii. 21; v. 9, 10; vii. 9-14.)

V. THE FRUITS OF THE TWO CHOICES. Vs. 14-18. Immediately after the departure of Lot, the Lord again appeared unto Abram, and renewed the covenant, intensified and enlarged. This appeared as a reward of his generosity, and it may have been to sustain him in his decision. It is sometimes difficult to think well of those for whom we have sacrificed, when ingratitude appears. Suffice it to say now that the covenant here includes "all the land" in sight, to be given to Abraham and his seed forever; and the promise that his seed should be "as the dust of the earth," that no man can number. This suggests the earthly side of the covenant, and it will find its ultimate fulfillment in the future. After the separation and the renewal of the covenant, Abram moved his tent and dwelt in the plain of Mamre, and built an altar for worship.

A long list of evils followed Lot's selfish choice. Though he gained his purpose, he lost in character. Changes came upon him that at first would have seemed impossible. His family was ruined. He lost nearly all, and his two daughters left were tainted with Sodom. He was not happy. His soul was vexed. He was a lonely man. He lost his property by war and flame. It suggests those who build on Christ with "hay, wood and stubble," who are "saved so as by fire."—1. Cor. iii. 11-15.

God's Promise to Abram.—Gen. xv. 1-18.

(Lesson for August 11.)

GOLDEN TEXT.—I am thy shield, and thy exceeding great reward.—Gen. xv. 1.

INTRODUCTION. — Our last lesson closed at the parting of the ways, where Lot chose one way, and Abram took the other. Abram's new home at Mamre was about twenty miles south of Jerusalem. One of the results of Lot's unwise choice was that, being with the Sodomites, he was involved in their war, and was captured by a horde of invaders, and lost his property. From this disaster, Abram and his confeder-

ates delivered Lot and the Sodomites. It was after this "slaughter of the kings" that Melchizedec, the priest of the Most High, met Abram, blessed him, and received tithes of him.—Chap. xiv. and Heb. vii. 1, 2. The priesthood of blessing follows the priesthood of sacrifice.

I. THE ALL-INCLUSIVE PROMISE.—Ver. 1. After the battle with the kings, Abram may have had a season of discouragement. Most of God's men—as Moses, Elijah, David, John the Baptist, and many since—have been at times in Doubting Castle. Abram had several natural reasons for discouragement: (1) Lot was a great disappointment to him; (2) he was in danger from the rising powers of the East; (3) there was necessarily a reaction after the excitement of his successful campaign; (4) God's ways were so slow. His promises, made to him so long before, were not fulfilled. He had promised him a son, but after so many years, he was a lonely, childless old man. How could he ever be the father of a great nation? But at this crisis the Lord appeared to Abram and gave him one of the best promises ever given to man: "Fear not, Abram: I am thy SHIELD, and thy exceeding great REWARD." This promise was made to him while he was yet Abram—before the *h*, symbol of the Spirit power, had been added to his name. God as a Shield is better than all other protectors; and God as a Reward is better than all his gifts.

II. SYMBOLS OF THE COVENANT.—Vs. 2-18. We have seen before that the Covenant infolded seven promises.—xii. 2, 3. In the renewal, of xiii. 14-17, it was the land, and the seed innumerable as the dust. Now, after so many years of waiting, and after the great promise of xv. 1, Abram asks what he can have, or how the promises can be fulfilled, seeing he is childless and Eliezer is his steward. What pathos in his appeal: "Behold, to me thou hast given no seed, and one born in my house is mine heir." But the Lord answered: "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

Then the Lord led him forth and showed him the stars, which no man could number, and said: "So shall thy seed be." Before, the "dust" was the symbol, now it is the "stars," both innumerable. [Moses was ahead of the scientists, and gives no countenance to the notion of a limited universe or a limited race.] The "dust" represented the earthly phase of the seed—Isaac and his offspring; and the "stars" represented the heavenly phase of the seed—Christ and his offspring. When both phases are developed, the earthly nation restored, and Christ and the church married, then the heavenly will act through the earthly, to bless all the nations. "And Abram believed the Lord, and it was counted to him for righteousness."—Rom. iv. 3; Gal. iii. 6. This was imputed righteousness, but only that is counted for righteousness that leads to righteousness. "By faith Abraham * * obeyed."—Heb. xi. 8. He rested in God's promise.

So much about the seed. About the land, see verse 7: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." As much as to say: "Having done so much for you, do you think I will fail to fulfill my promise?" But Abram asked for a visible support for his faith: "Lord God, whereby shall I *know* that I shall inherit it?" In reply, the Lord employed a familiar usage in the ratification of covenants. Animals were provided for a sacrifice. They were cut in two, except the birds. At sunset, a deep sleep, and a horror of great darkness, fell upon Abram. From what follows it appears that this darkness was a type of the bondage in Egypt, after which the earthly seed of Abraham should possess the land of Canaan; and

also a type of the darkness of the death and bondage of which the Egyptian bondage was a shadow, after which Abraham and his spiritual seed should inherit the land of Canaan and all that it means spiritually. The inheritance has two phases, natural and spiritual, as has the seed. From Acts vii. 5 it appears that Abraham had "none inheritance" in the land during his earthly life, and yet he was promised its possession. To possess, or to inherit, the land means more than to live on it. Evidently Abraham and the faithful are to inherit "all things" in the future life. "That he should be the heir of the world [not merely *ge*, the earth, but the *kosmos*, which includes the earth and its inhabitants] was * * through the righteousness of faith."—Rom. iv. 13. And it can only be fulfilled in the future life. Hebrews xi. 10, 13–16 seems clearly to imply that the earthly Canaan was a shadow of the better country, the heavenly.

When the sun went down, and it was dark, a flaming torch (R. V.) passed between the pieces of the sacrifice. Fire is the symbol of God. (Heb. xii. 29.) It was to show his presence in the ratification of the covenant. God and Abram were made one in this agreement. According to the ancient custom, nothing could more perfectly express to Abram the assurance that God would fulfill his promise and be his abiding Friend. Death is no hindrance. This sacrificial scene suggests the presence and union of the divine and human in Christ, in whom the great sacrifice and victory were accomplished, by which God's love for mankind, and the assurance of their salvation, have been revealed.

God's way of fulfillment covers ages. The earthly phase of the seed was developed in the Jewish age. The spiritual or heavenly phase of the seed is developed in the gospel age. During this age, the nation of Israel has been cut off, and will be restored at its end. From that time forward, the perfected heavenly seed will act through the restored earthly seed, and all nations shall be blessed. All efforts to regenerate the world that do not recognize Christ, and God's plan in him, must prove a failure. God's way is slow, but it is sure. There will be no failure.

A WEEK OF ANXIETY.

On Monday, July 22, when about to leave Buchanan for Chicago, I received a telegram from my son, saying: "Mother seriously ill." I took the first train eastward, and after a night of anxious suspense, arrived home Tuesday morning. I then learned that early Monday morning, my wife was stricken with apoplexy. It was perhaps a light stroke, as she remained unconscious only about eight hours. She has suffered considerable pain, and for three days seemed in danger from the feeble action of the heart. But since then there has been a gradual improvement, for which we are all thankful, and at this time, (Monday 29), our anxiety is largely relieved by the hope of her speedy recovery. At the time of greatest depression, the dear one realized her situation and said: "For some things I would like to stay with you, but I do not worry. I am not afraid. I know the Lord loves me, and he blesses me now. I am resting in His care for life or death."

Yesterday, our six children were all at home. Before parting, by the "mother's" request, we all gathered at her bedside for a few moments. A brief prayer was offered, and, retiring to the parlor, we sang a verse of the hymn:

"God be with you till we meet again."

We wish by this to correct the false impression made by the report in a Detroit paper, and also to express our gratitude for the loving sympathy and earnest prayers of many friends.—Ed.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

AS AND SO.

"As in Adam all die, even so in Christ shall all be made alive." This is Bible; but it is argued by some that, while all—the whole human family—die in Adam, only those that are in Christ shall be made alive. But it does not read that all those in Christ shall be made alive. Paul is speaking of all being dead in Adam, and then says, even so in Christ *all*—the same all that are dead in Adam—shall be made alive. No mere *offer* of life can satisfy the plain language of the text. It requires an actual communication of life to all, through Christ, else the comparison between Adam and Christ is not true. For it is certain that the link of death and evil between Adam and the race is actual and universal; and to call Christ the Second Adam, and deny that the link of righteousness and life—the tie of grace that connects Christ with the race—is just as actual and universal, is to do injustice to Paul's argument.

The context involves the permanence of this life through Christ, for it claims for Him a full victory, and requires us to believe that God will be all in all at the end. Life in Christ is not only universal, but it is final. It is life eternal—the more abundant life. Is it any wonder that Paul was led to exclaim: "O death, where is thy sting? O grave, where is thy victory?"

In 2. Tim. i. 10, we read of "Our Saviour, Jesus Christ, who hath abolished death." Will those who believe that future existence is conditional, explain how Christ has abolished death, and yet the larger part of the human family, for whom He died, left eternally in death's cold embrace?

Again, when the all that die in Adam shall have been made alive in Christ, as Paul informs us they shall be, how many will be left dead? And I would like to inquire how it can ever be truly said, "There shall be no more death," (Rev. xxi. 4), with the larger part of the human family left in death's cold embrace.

Oh! how much more comfort to believe Paul and John. *All* the dead made alive in Christ! Death destroyed! The curse removed! No more tears! No more heart-aches! No more pain! Jesus a mighty Saviour! Death and hell cast into the lake of fire! Thank God! Thank God!

The Son of God was manifested that he might destroy the works of the devil. Now, I ask in all candor, Is man the works of the devil? Or are sin and all that goes with it the works of the devil? I say it is sin and death. Reader, what do you say? Now, look out! Be careful how you answer. You cannot answer in the negative and believe the Scriptures; and if the affirmative be true, it follows that the devil, sin, death and hell all, *all*, must go, under the conquering reign of the blessed Christ, who was sent of God to do this very work. And we read that all power, both in heaven and earth, has been given into His hands. Glory! Hallelujah! Oh! he is able, yea, strong to deliver. Hear him. "Fear not; * * I have the keys of hell and of death."—Rev. i. 18. Significant words! Doubly significant when we remember that Christ had just used these keys to open the prison doors in his descent into hades. How can death,—the second death, or any other death, if it were the fourteenth,—ever sever us from the Saviour strong and mighty, seeing he holds the keys of death and hell?

I believe death is a conquered foe, and has been abolished in Christ Jesus; and that as in Adam all die, even so in Christ shall all be made alive; but every man in his own order. And do you know, dear reader, that it seems to me, that when I shall stand on the resurrection side of death, with those I love by my side, I shall be satisfied. Just the thought of it makes my heart warm within me with love to my Heavenly Father. I do not wonder that the dear

Saviour, for the joy that was set before him, endured the cross, and despised the shame. Oh! what joy it must have been for him to look down the stream of time and see the countless millions of the redeemed, all happy, settled in glory, with every tear and trial past, all alive in Christ. That includes me. Praise God!

O. M. CHASE.

DIVINE HEALING.

I READ so much of divine healing, not alone in the HOPE, but in other periodicals, as well, that I wonder much why two things are so often overlooked; and yet these two things are directly in God's providence, and have done wonderful things for ailing humanity. One of these things are the countless remedies that a wise Father provides for his sick and distressed children; the other is the army of gifted and educated physicians,—one of the noblest callings on earth.

Now I believe the physician of the body is born to this calling just as much as is the physician of the soul; and it is as absurd to say that we do not need doctors and medicine as to say that we do not need preachers and prayers. Who would expect to obtain a first class education without any effort of his own, but just sit down and have faith that God will send it to him? "Faith without works is dead." Who would believe that he could be transported to Europe, by sitting down in his arm chair by his cozy fire, and—waiting?

Now, I believe in divine healing. Perhaps no one has more faith nor greater reasons. But I do not think God is going to heal anybody who wilfully slights the means he has already provided. I think there are too many instances on record, where belief in divine healing has degenerated into human fanaticism.

Let me explain. I believe, as I said, that God has already placed upon the earth various cures for various ailments, and has endued his servants to administer these cures. Furthermore, I believe that God requires us to do all we can, and then when we can do no more, he performs his miracles. If we are placed in circumstances where we cannot obtain medicine or employ a physician, if we call upon the Lord and yield ourselves to his treatment, we shall be healed. It may instantaneously, or it may be gradually, but it will be done.

I have in my life had many cures which I am pleased to call "divine healing." Sometimes it was with medicine, but it was none the less divine, because I was divinely led to obtain that particular medicine of which I had never before heard. More times it has been without medicine. One instance I desire to briefly relate. For several years, whenever suffering from a cold I was slightly afflicted with deafness, which finally, nine years ago, settled obstinately, and all my efforts to remove it were unavailing. I became discouraged and quit using medicine, or remedies of my own, being unable at that time to resort to a proper physician for treatment, when one day, while brooding over the affliction, I prayed most earnestly for God to permit its removal, and said within myself, "If it is God's will, Jesus by the power of the Spirit will heal me."

I can not describe to you my peculiar sensation, but I knew that it would be done. I felt raised out of myself, ecstatic would perhaps be a better definition. Well, I worried no more about it, although it continued just the same until the next day, when it suddenly ceased, and from that day to this it has never returned.

I have had many such cures, but always, when I could do nothing for myself. Therefore I cannot say to anyone, "Throw your medicine away, dismiss your doctor and rely wholly upon the Lord." If you cannot find anything or

anyone to help you, or you are too poor, or too far away from help, God is ever near, and Christ can heal as well today as in the days of his earthly ministry; but we are not expected to slight the means already provided. His providence is wonderful and his love is over all.

ERMINA C. STRAY.

EXTRACTS FROM LETTERS.

Sadness and Hope.

AFTER a long silence, with a sad heart I write to you of the death of my beloved wife, who was stricken suddenly on May 24th, and passed away the 30th. She was conscious but a short time after she was taken. She had been afflicted for several years. She left behind her the evidence of her faith in the hope of life in Christ. She was a firm believer in the restitution. She passed away without suffering, and we laid her to rest in the Bethel Cemetery, near where we were both raised.

I have the assurance that all will be well with her when she is brought forth, as her life was full of good works—visiting the sick and dying. She was seventy years of age. She has five children, all grown, who mourn her loss, and four in the death state, three grown, and one infant.

But brethren, I do not sorrow as those who have no hope. Blessed be his holy name, we will soon meet an unbroken family where the inhabitants will not die nor say, I am sick.

Will you send the HOPE to my address—South West City, Mo.? And the Lord will reward you if I never get able to pay for it. Love to you and all the HOPE family.

Pray for me, that I may have the grace to bear this sad affliction. I am so lonely. No one can cheer me as she could amid the trials of this bitter life. God bless you, my dear brother.

JOHN H. MAY.

Horror of Horrors.

I HAVE heard preachers illustrate the perpetuity of the punishment of the wicked in this kind of a way: "Suppose some little bird should be commissioned from the courts of heaven to remove this little earth grain by grain. The little bird would come and go at intervals of a thousand years, carrying a little grain of sand in its beak, and would continue to go and come, and perhaps at the end of nonillions of years would have the earth fully removed; but the sufferings of the wicked would be no nearer an end than they were when it first commenced. Oh, horror of horrors!

Why cannot our Orthodox(?) brethren see how they malign and slander the character of our great Creator, who loves all of his children, who is good to all, and whose tender mercies are over all his works? Why cannot they see that the devil himself could not do any worse than that, if he had all power in heaven and in earth?

I went, some time ago to attend a funeral service, and afterward got to talking to some of the brethren, and we first talked on the subject of the resurrection, and afterward, about hell and endless punishment. And one of them said he wouldn't care to go to heaven and take a seat by some of these old sinners who had been to hell, and had been burned and scorched, and crisped into a crackling; he didn't think he could afford to take a seat by them; he couldn't enjoy himself in their society. He would prefer to occupy a different apartment.

I told him he needn't be afraid of finding anybody there any worse than himself. I also gave him to understand that I thought he needed more light; that he was too literal, and didn't know what hell was, as he had heard it preached about. Do you think he would consider himself too good to take a seat on the battlements of heaven beside the Royal Bard, the sweet singer of Israel, and strike his golden lyre in

sweetest anthems of praise to the great Creator of all things? Do you think he would like to hear the old gray-headed Hebrew warrior recount some of his great battles over in Palestine, and tell about having Uriah slain in battle, and taking his wife, and about his getting down into the lowest hell on account thereof, and what a terrible thing it is to commit such a crime, and that he could not avoid going to hell to pay the penalty?

Are there not strong implications in the Bible that men are made better by going to hell? Was not David a better man after his bitter experience there? Did you ever read or hear of his killing another man and taking his wife after he came out of the lowest hell? Was it not for his good that he went through that bitter experience? Does not God chastise his creatures only for their good? Was not Jonah's stubborn and rebellious spirit subdued after having been in hell forever? When the second command came, "Go preach to Nineveh," did he "flee to Tarshish" to get away "from the presence of the Lord" any more? Was he not made a better man by his experience? Does that not show that it is better for men and women to do their duty willingly than to be driven to it by chastisement? Was not the "rich man" made better by his experience in "that place of torment?" Did he not seem to have a more humane spirit and more sympathy than he had before? Can you tell why it is that the people will hold on with such tenacity to the old dead carcass of orthodoxy?

Another illustration.—I have heard preachers illustrate the sufferings of the wicked by describing the place of their torment, as a great boiling caldron of liquid fire and brimstone, boiling at a terrible rate, and the poor sinner cast into it would sink down, down, and would, perhaps, rise to the top once in a thousand years and get a fresh breath, and go down, down; and thus continue on and on to all eternity,—no end to their suffering. I would say again, Oh, horror of horrors! What a heart-rending thought! *. *.

I CANNOT FEEL SAVED.

Martin Luther, in one of his conflicts with the devil, was asked by the arch-enemy if he felt his sins were forgiven. "No," said the great Reformer, "I don't feel that they are forgiven, but I know they are, because God says so in his Word."

Paul did not say, Believe on the Lord Jesus Christ, and thou shalt feel saved, but "Believe on the Lord Jesus Christ, and thou shalt be saved." No one can feel that his sins are forgiven. Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid; I know from this receipt that it is paid, and I feel happy because I know it is paid."

A dear old Christian, on hearing others speaking of their feelings used to say, "Feelings! feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my Surety right on to eternity, and I'll stick to that like a limpet to the rock."—*Selected.*

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE SPIRIT'S WORK.

(*Continued.*)

We have been considering the fullness of the promises of Christ to the obedient, and have seen that the "Unction from the Holy One" was not to the apostles only, but to the whole Church of Christ. And it is suggested that the fullness of these promises may in some cases be the ground of a delusion. There may be danger of an individual expecting or claiming too much knowledge or power because of having the Spirit of truth and power. They say: "Was not the Spirit given to lead into *all truth?* Then, if I have the Spirit, why should I not know it all?" And some, thinking on this line, are discouraged because they know so little, and are tempted to think that they do not have the Holy Spirit. And some are inclined to think that all those who have the Spirit should be able to do all the wonderful things that the Spirit of God has ever done; and regard the lack of such miraculous power as evidence that they and others have not the Spirit, and are not of the body of Christ. The tendency of such ideas seems to be to make people think either too much, or too little of themselves.

Against such inferences, on both sides, let the truth be emphasized that the Holy Spirit, as the Guide into all truth, was not given to each member, nor to any one member, of the body of Christ, but to the body as a whole—to "the Man of God." So all the *gifts* of the Spirit were not bestowed upon each member, nor any one member, of the body of Christ, but upon the body as a whole. This truth is clearly expressed in 1. Cor. xii. 4–11: "Now there are diversities of gifts, but the same Spirit. * * And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers

kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

Only to Jesus, the Head of the Church, was the Spirit given without measure, and all power in heaven and earth (John iii. 34, 35; Matt. xxviii. 18); and no one member, but the body as a whole, can fully represent the Head. The idea that any one person *may*, in this mortal state, know all the truth that the Father reveals to Jesus Christ, may lead to great egotism or wild fanaticism — perhaps to both; and the idea that any mortal *must* know all that Christ knows in order to belong to the body or bride of Christ, must be the cause of great discouragement.

As "the path of the just is as the shining light, that shineth more and more unto the perfect day," (Prov. iv. 18), it follows that the Spirit's work in unfolding the truth must be gradual and progressive. As the Spirit of truth could not fail to do his work,—that Spirit being the energy of the living God,—it follows that Christians—as the body of Christ on earth—have always had all the light due in their time. And being now at the end of the gospel dispensation, the true Church at this time, having by the Spirit's guidance, walked in the path that shines more and more, must know more of God's revealed purpose and plans than any preceding generation of Christians,—they having the cumulated light of all the past ages and generations. But that any *one person*, though a member of Christ's body, may or might have had, or may or might now have, all the truth of God, or even all due in his time, seems an unwarranted assumption. Such an assumption on the part of anyone would naturally lead to great egotism and claims of authority in matters of doctrine. Such a spirit in a man, or a number of men, has been the cause of many stereotyped creeds, and walls of division among the people of God. And some of us have lived long enough to see similar claims and similar effects where the idea of having a stereotyped creed would be vigorously disowned. Such conditions evidently are not of the Spirit of Christ.

Are we not on safe and Scriptural ground in defining the body of Christ as composed of all believers in him as their Lord and Saviour,—all who have had his Spirit dwelling in them,—throughout the age, from Pentecost to the marriage of the Lamb? So it appears. Death has not separated anyone either from the love of Christ or the body of Christ. That body has the eternal life of its Head. The apostolic cabinet of twelve stars has never been removed. Hence the idea of "apostolic succession," and all attempts to keep up the number of the apostles by new appointments, have been needless and vain. The original apostles still are in the body, and will fill their own places in the New Jerusalem state, and the future reign of Christ (Rev. xxi. 14; Matt. xix. 28), and all the "successors" and modern appointees will be out of office.

While the body of Christ includes all who have come into spiritual relation to him, whether waking or

sleeping, the living generation of Christians has always represented that body in the earth. It is our mission to represent Christ on earth, as it is his work to represent us in the heavens. The Spirit is continually supplied from him, to enable us to learn his Word and do his will. But as the body has many members, and as there is great variety of capacity, both to learn and do,—some as new-born babes, some as minds well-matured, and many in the various degrees between the beginning and the end of the Christian's career,—it cannot be that all will know alike, or expected that anyone will know the whole truth. And it is a blessed truth that it is not the degree of knowledge or power that determines our relation to Christ. A babe in Christ has his life, and is no less a member of his body, than one more advanced in knowledge and power; and there are babes in Christ today, as in all preceding times. It is *in* Christ that babes grow to conditions more advanced; and no one becomes a member of his body by virtue of advanced knowledge. They "grow *in* [not into] grace, and in the knowledge of our Lord Jesus Christ."

Paul's teaching, in 1. Cor. xii., not only shows the *unity* of the body of Christ, but also the *variety*. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ [the Christ body]. For by one Spirit are we all baptized into one body, * * and have been all made to drink into one Spirit. For the body is not one member, but many."—Vs. 12-14. Then he emphasizes the variety in position, power and work, by naming the foot (first), the hand, the ear and the eye, and their mutual dependence one upon the other. Some are "eyes" to see the truth, and some are "ears" to hear the truth. Some seers are also teachers. Some are "hands" to work for Christ, and others are "feet" to run at his bidding. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear [the hearer of the truth] shall say, Because I am not the eye [to see the truth for myself], I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God hath set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body."—Vs. 15-20. Then he shows that no member of the body can with impunity say to any other member, "I have no need of thee," but that even the members "which *seem* to be more feeble, are necessary;" and that "God hath tempered the body together,"—all for the purpose, "That there should be no schism [division] in the body, but that the members should have the same care one of another," and that they should all suffer and rejoice together.—Vs. 21-26.

"Now ye are the body of Christ, and members in particular." Then the apostle emphasizes, by a summary repetition, the truth that God has made the variety in the Church, and bestowed upon each member

his own gift and work, all for mutual upbuilding. And then he shows that while all cannot have the various gifts named, there is the "more excellent" gift of love, (by the same Spirit), of which all may partake.

In Rom. xii. 3 and onward, the apostle, speaking on the same theme, exhorts every one "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Then he gives this reason: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and everyone members one of another." Then he speaks, as elsewhere, of the various gifts and work of the many members, all under control of the same Spirit. Whoever takes these truths into account will not be inclined to think that only the seeing and knowing Christians are members of the body of Christ, or that anyone must know the whole truth in order to become a part of the bride of Christ.

Further, though the Spirit leads into all the truth, there appears to be no Scriptural evidence that even the last generation of Christians will know all the revealed truth while they are yet in the mortal state. I will here assume that many of my readers have seen that the way from the condition of the world to God is illustrated by the tabernacle and its services, as revealed to Moses in the Mount. The natural state of the world is illustrated by the camp of Israel, in which the people had not taken even the first step toward God; and there are three distinct steps in the way to God as illustrated by the three places in the tabernacle. The mortal state of the Christian seems clearly represented by the "court of the tabernacle," in which was the altar of sacrifice unto death, and the laver for washing. The perfect revealed light, represented by the "seven lamps," was not in the "court," but in the second or middle apartment, called the "holy," the first invisible place, which appears to represent the risen, or spiritual body condition of the Christian. It is true that the Christian is privileged to enter *by faith* into the "holy," (and even into the "holiest,") to eat of the bread of life, to walk in the light of the lamp of revealed truth, and to worship at the golden altar; but it is a "walk by faith, not by sight," (2. Cor. v. 7); and the apostle, contrasting these present and future states, speaks of the present knowledge as "vanishing away," hidden by the perfect light of the future, as the moon and stars of the night are made to vanish from sight when the sun rises. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. * * For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."—1. Cor. xiii. 8-12.

Unless it can be shown that the "perfect" comes to men in the mortal state, so that they cease to walk by faith, and really walk by sight, it must be regarded as proved that the perfection of knowledge is not

to be expected before the change to immortality. Evidently the reason for the above statement of the apostle is the fact that the Spirit's work for the Church will not be complete until she has been born of the Spirit, or until she has passed personally through the first vail, and has been made like her Head and Forerunner, both spiritual and immortal. Combining our Lord's promise that the Spirit will lead the Church into all the truth, with Paul's statement that perfect knowledge will not be obtained until the future state, shows that the Spirit's work for believers does not end until he has brought them to immortality.

This appears to be a very important truth, which, being understood, may save some from a great delusion or a terrible disappointment. It appears positively against the idea of Christ coming again in the flesh (by reincarnation or otherwise) to men in the flesh,—as some would say: "To finish the education of his saints, before their change to immortality." If Jesus should do this, he would be setting aside the work of the Holy Spirit according to his own promise. He was in the flesh (the mortal state), and said to his disciples: "It is expedient for you that I go away [go up to the Father's condition]: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. * * * I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will GUIDE YOU INTO ALL TRUTH."—John xvi. 7-13.

These words clearly show that the Church of Christ must graduate under the Spirit's guidance, and therefore he must bring them into the middle apartment (condition) of the heavenly tabernacle, where the "seven lamps" are—the symbol of the perfect revealed truth. There they will meet the Lord, and he himself will escort them into the third heaven—the Father's own presence. This is beautifully pictured in Genesis xxiv. by Eliezer (representing the Holy Spirit) espousing Rebekah to Isaac, and afterward bringing her to him in the open field, where he came and met her, and himself took her into the place prepared for her.

There was and is a good reason for the statement concerning the expediency of the Spirit's presence and work in place of Christ in the flesh. That law of expediency has not changed, and therefore we need not expect the return of Christ in the flesh. While in the mortal state, he was limited to one place at a time like other men, and could only teach comparatively few at once; but by the Holy Spirit, as the Revelation of his higher plane of life, he has been with all companies gathered in his name, through all the age and over all the earth. Should he return in the flesh he would be limited in this respect as before.

It is clear that the Holy Spirit is the Representative of Christ with his church. He went away, and yet he said: "Lo! *I* am with you always." "Where two or three are gathered together in my name, there am *I* in the midst." "I will pray the Father, and he shall give you another Comforter, that he

may abide with you forever." "I will not leave you comfortless: *I* will come to you." Of the loyal one he says: "*I* will love him, and will manifest *myself* unto him." Again: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." All these seem plain in the light of the truth that the Father sent the Spirit in Christ's *name*, or as his Representative.—John xiv. 16-26.

The fulfillment of these promises has been the life and comfort and power of the Church through the whole age. And it seems as though all who appreciate the presence and vital energy of the Holy Spirit, should see and admit that the return of Christ in the flesh could not be a blessing either to the church or the world. A visible, localized, fleshly King in Jerusalem, or anywhere else, could not be as efficacious for the blessing of mankind as the Spirit's work.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Abraham's Intercession.—Gen. xviii. 16-33.

(Lesson for August 18.)

GOLDEN TEXT.—The effectual fervent prayer of a righteous man availeth much.—Jas. v. 16.

INTRODUCTION.—There was an interval of about fifteen years between our last lesson and this one. Sarah, becoming impatient under the long waiting, suggested a plan to assist in the fulfillment of God's promise, and Ishmael was born of Hagar, an Egyptian handmaid.—Gen. xvi. (But this human way would not do. It was made a shadow of the failing covenant.—Gal. iv. 21-26.) Abram was then eighty-six years old (Ver. 16), and at the time of the renewal of the promise that Sarai should have a son, (the *h* being added to their names), when the seal of circumcision was given, Abraham was ninety-nine years old, and Ishmael thirteen.—xvii. 1-24, 25. He was living in Hebron, at the plains (or Oaks) of Mamre, and Lot and his family were in Sodom.

About this time, the Lord (represented by three angels who looked like three men) appeared to Abraham, as "he sat in the tent door in the heat of the day." He received them as strangers, and treated them courteously.—xviii. 1-8. This is one of the cases where the Lord (Jehovah) was represented by angels in the form of men, and of which it was later said: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. xiii. 2. This manifestation of angels "in the heat of the day" removes the scene from the realm of modern "materializations," which are only when the lights are low.

It was not long before Abraham discovered the nature of his visitors. Perhaps one of them was "the Angel of the Lord," (often called the Lord), who had appeared to him several times before; and the others two attendants. The "Lord" was the chief speaker of the occasion. At this visit the fact and the

definite time of Isaac's birth were mentioned. Sarah overheard, doubted and laughed. For this she was reproved by the pointed question: "Is anything too hard for the Lord?"—Vs. 9-15. This whole subject is a reproof to those who deny the Lord's ability to do anything out of the ordinary course of nature. The gospel of Christ and salvation, here foregleamed, are miraculous.

The exact location of Sodom and her sister "cities of the plain" is regarded as uncertain,—whether they were at the southern or northern end of the Dead Sea. Mr. Saunders, "an eminent English geographer," engaged in the survey of Palestine, thinks they were not in a cluster, but at various points along the eastern boundary of Canaan, along the shore of the Dead Sea. At either end, the plain was twenty-five or thirty miles from Hebron.

The character of the Sodomites was about as bad as it could be. It was a place of violent wickedness. Vice and crime, revelry and drunkenness, and all the baser sins, flourished. It had not even ten righteous men in it. Here Lot lived. He is spoken of as a "righteous" man;—he was so comparatively. He "vexed his righteous soul" at their conduct. He was not "*dead* in sin," or he would not have suffered as he did; yet he was tainted with Sodom's sin. He was an imperfect good man—like a Christian yielding to worldly influence.

I. ANNOUNCEMENT AGAINST SODOM. Vs. 16-22. We have seen that the angels first announced to Abraham that Sarah should have a son within a year. Then they started toward Sodom, and Abraham accompanied them for some distance. A great judgment was about to come on Sodom (type of the wicked world), "And the Lord said, Shall I hide from Abraham the thing which I do?" He was the type of God's elect, of whom Paul said: "Ye are not in darkness, that that day should overtake you as a thief. Ye are the children of light,—of the day." The Lord has always given some of his people knowledge of coming judgments and dispensational changes. The Lord gave as a reason why He would *not* hide the coming event from Abraham, (1) the fact that he was the chosen head of a great nation, which should bless all other nations, and (2) that he knew him, and that he would be a faithful patriarch—family commander.

Then the Lord told Abraham of the terrible report which had come up from these cities: "Because the cry of Sodom and Gomorrha is great, and because their sin is very grievous; I will go down now, and *see* whether they have done altogether according to the cry of it, which is come unto me; and if not, *I will know*." Then the two attendants went toward Sodom, and the one called "the Lord," (that is, "the Angel of the Lord,") stood yet with Abraham on the plain.

This passage seems clearly to show that this was indeed an angelic manifestation of the Lord, and not Jehovah himself, who knoweth all things. These three did not yet know just what they would find in these cities. And this fact was made the ground of the following intercession.

II. ABRAHAM'S PRAYER FOR THE DOOMED CITY.—Vs. 23-33. Abraham's heart was stirred with love and pity. He was evidently thinking first of his nephew, Lot, as the "righteous," when he drew near to the Lord, and said: "Wilt thou consume the righteous with the wicked?" But he was also anxious to save the wicked. Perhaps he thought the only way to save the righteous was to spare the city. He bases his first plea on the possibility of there being fifty righteous men in the city. "Wilt thou consume and not spare the place for the fifty righteous?" He reasons with the Lord: "Far be it from thee to slay the righteous with the wicked."

(*Continued on page 249.*)

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EDITOR'S APPOINTMENTS.

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(*Continued from page 247.*)

"Shall not the Judge of all the earth do right?" His sense of justice was the ground of this plea. "And the Lord said, If I find in Sodom fifty righteous, I will spare all the place for their sake." If this angel knew the real state of Sodom, the passage does not imply it. May we not reasonably infer that fifty righteous men ought to be able by their influence to save any city? The true reason for destroying the city was to prevent something worse.

Abraham is encouraged by this answer of the Lord, and asks for larger things. He humbles himself: "Behold now, I, who am but dust and ashes, have taken upon me to speak unto the Lord;" —If there should be but forty-five righteous, "wilt thou destroy all the city for lack of five?" This is a sharp plea. The Lord said he would spare the city for forty-five. Abraham is farther emboldened, and makes forty the ground of his prayer, and again succeeds. He fears he may be venturing too far, and says: "Oh! let not the Lord be angry, and I will speak," and he pleads for the city for the sake of thirty righteous; then twenty; and last of all ten. And in all he was successful. If there were even ten righteous men in the city, the Lord would save it. This is very suggestive of the contagious power of goodness.

Abraham ceased pleading (perhaps feeling certain of success) and returned home, and the Lord went on his way. But not even ten righteous men could be found in the city.

III. THE ESCAPE OF LOT.—Abraham's prayer was answered in the escape of his nephew. The angels went to Sodom as strangers and were abused by the people. But Lot took them in, and thus also "entertained angels unawares." Being warned by them, Lot warned his family, but the married ones paid no heed. With his wife and two unmarried daughters, he left the city, but his wife looking back, was turned into a pillar of salt. And Sodom was destroyed by fire. It may have been done by "natural causes;" these are all under the Lord's control.

The doom of Sodom is an illustration of the destruction of the world. "Thou turnest man to destruction, but sayest, *Return*, ye children of men." It is not endless nor hopeless. It is followed by restoration. It is "eternal"—age-lasting—(Jude 7), but they are coming back. Ezek. xvi. 44–63.

Abraham and Isaac.—Gen. xxii. 1-14.

(Lesson for August 25.)

GOLDEN TEXT.—By faith Abraham, when he was tried, offered up Isaac.—Heb. xi. 17.

INTRODUCTION.—The Lord visited Sarah according to the promise seen in our last lesson, and she bare Abraham a son in his old age. They called his name Isaac (laughter). And Abraham was an hundred years old when Isaac was born.—Gen. xxi. 1–5. God indeed made Sarah laugh, and all who understand the facts in their relation to God's plan of salvation will laugh with her.—Ver. 6.

(The story of Hagar and Ishmael is a beautiful allegory of the history of the natural Israel, in its desolation and restoration.—xxi. 9–21.)

At the time of this lesson Abraham's home was in Beersheba (forty-five miles south of Jerusalem) instead of Hebron, as in our last lesson. The sacrifice was upon Mount Moriah—either on the temple site or at Calvary. Isaac had grown to be a young man—just how old is uncertain;—some say twenty or twenty-five years.

I. ABRAHAM'S FAITH TESTED.—Vs. 1, 2. "God did tempt [that is, try or prove] Abraham." He was commanded to take his only son Isaac, the child of promise, the one by whom he was to become the father of many nations, and make of him a burnt-offering unto the Lord. This was a terrible test. Isaac was greatly loved. He was the joy of

the home—the solace of the old age of Abraham and Sarah. How could God give such a command?

This lesson has been both used and abused. Sometime since we read of a man who killed his little son, claiming that he was imitating Abraham. Some have represented that the Bible upholds human sacrifice, and that its God is cruel. The heathen people, from whom Abraham came, were familiar with human sacrifices. God used this to teach a great lesson of consecration and trust in Him, and to represent the saving sacrifice of Christ, and yet put a stop to human sacrifice. What God did shows what he meant to do when he gave the command. He meant that Abraham should prove his faith by making that sacrifice in spirit and not in form.

II. ABRAHAM ENDURES THE TEST. Vs. 3-14. He did not hesitate. In the light of that day his conscience said it was all right. He probably did not tell his wife of the command of God, nor of his own intention to obey it. But heathen mothers, even, have sacrificed their offspring to appease their gods. Abraham evidently meant to do as he was told. He rose early in the morning, made all the necessary preparations for the journey and the sacrifice, took two servants with him, and his son, and started out on what might have been a sad journey. On that journey, Isaac was virtually under the dominion of death until "the third day." [It was a shadow of the death of Christ, who rose the third day.] Coming near the place, Abraham bade the young men to stop with the ass, while he and the lad would go forward and worship and return. Forward they two went—the father and the son—taking with them all that was necessary to accomplish the purpose. If the father did not expect some happy solution of the terrible problem, the question of the lad must have pierced his heart: "My father, * * Behold the fire and the wood: but where is the lamb for the burnt offering?" There seems a gleam of the outcome in his answer: "God will provide himself the lamb."

The altar was built, the wood was placed, and the son was bound and laid upon the altar. There appears no resistance on the part of the son. [What the Father planned, the Son was willing to do. "Lo, I come, to do thy will, O God."] Abraham took the knife in his hand to slay his son.

In spirit he did it, because he meant to do it. "By faith * * he * * offered Isaac: * * Accounting that God was able to raise him from the dead: from whence also he received him in a figure."—Heb. xi. 17-19. Verse 5 of our lesson implies that he expected his son to return with him. But it was none the less a test of his faith in God.

Just at the nick of time, the Angel of the Lord stayed Abraham's hand. "Lay not thy hand on the lad: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." By faith Abraham had obeyed—doing all that God intended he should do. And God did indeed provide a ram for sacrifice. He was caught in the thicket by his horns; and Abraham offered him instead of his son.

The place was from that time called "Jehovah-jireh,"—meaning, "The Lord will see, or provide." It has always been an encouragement to believe and obey the Lord under the darkest circumstances.

Immediately after this exhibition of faith and obedience, the Angel of the Lord again spoke to Abraham, and repeated the substance of the Covenant concerning the two phases of the Seed, as the stars and the sand, and the fact that in that Seed all the nations of the earth shall be blessed.—Vs. 15-18. Then Abraham and his party returned home.

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THOUGHTS ON FAITH.

In seeking to know God, we discover that faith is one of the essential elements. We must believe that he is, and that he can and will reward us according to our deserts. Exercising what faith we have, we must ask that we may receive, seek that we may find, and knock that the door may be opened unto us.

Think of the tender invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." The full significance of this call can be appreciated by those who exercise faith, following the voice of love, and accepting the proffered blessing.

Hebrews xi. gives us numerous illustrations of faith, its operations and results. We have all heard so many times descriptions of faith and its effects that it may appear superfluous for me to enlarge upon the thought. Still I am tempted to give one or two illustrations.

If one whom we love is taken sick, and we seek the advice of a physician, this is an act of faith in him. We rest our case on his ability and care. This is living faith.

Or, if one is in pecuniary trouble, the burdens of life bearing heavily upon him, and he seeks advice and aid from one who, through wisdom, position and wealth, is able to help him,—this is another manifestation of faith in human nature. If we are in trouble—moral, spiritual, or in any other sense—and we go to God in prayer, we thus show our faith in his power and willingness to hear and help us.

Think you not that the Publican exercised faith in God, as he went humbly into the temple, and, smiting upon his breast, said, "God, be merciful to me a sinner?" This was indeed faith, and a broad comprehension of God's power and willingness to forgive and comfort.

"Through faith we understand that the worlds were framed by the word of God. Though unable to comprehend such powers in God, through faith in him—his existence, his wisdom, and almighty power—we accept and rejoice in him, whom no man hath seen at any time, though we are all partakers of his munificence and loving protection.

When a babe in its helplessness cries for the attentions of its mother, there is a degree of instinctive faith, if you will, that the cry, its only means of communication, will secure the attention required. And will not he, who suffereth not a sparrow to fall unheeded, listen to his needy children when they cry for help? And are we not all creatures of his care? Hath he not created us all,—having given us life, and being, and a soul that is of more value than the whole world?

As life's problems come to us, we oft-times call upon the Lord in our necessities. It may be by breathing a sigh, or by a tearful, upward look of helplessness—mute, appealing signs of weakness; these are evidences of simple faith.

Faith in God is the noblest attribute of the human mind. "Now faith is the substance of things hoped for, the evidence of things not seen;" and this evidence can only be realized in the hopeful.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." He speaks to us by the example of such faith toward God; and we see that on the principle of faith lies the value of Abel's offering. Whatever was in the mind of Cain, it seems that he offered the best he had: and if the offering was in a more perfunctory manner, then we in our finite minds might close our arguments, God only knowing the motives of the two men.

[It is suggested that, inasmuch as Abel's offering was by faith, God had *called for* an offering from the flock,

and Abel believed God and obeyed. Whether Abel understood its typical meaning or not is a question; but evidently his offering was an illustration of the fact that only by the shedding of blood—the death of the animal nature—is acceptance with God possible; and it was therefore a foregleam of the great Sacrifice of Christ in behalf of mankind.—EDITOR.]

"By faith Enoch was translated, that he should not see death; * * and before his translation [or removal] he had this testimony, that he pleased God." By faith he walked with God. Without faith it is impossible to please him.

Noah, being warned of God, by faith built an ark, to the saving of himself and family, and two of each of the beasts on the earth.

"By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

By faith he obeyed, and walked, and looked. The idea obtains here that Abraham was looking for a heavenly country and city [of which the earthly were typical,—Ed.]—a home beyond the cares and disappointments of life. I speak of disappointments, as suggested by verses 11, 12—the promise of a son not being fulfilled until their declining years.

Picture to yourselves the lonely life of Abraham and Sarah—the long years they lived together in the dull monotonous rounds of their daily life. His time being largely occupied with his flocks and herds, he was partly spared the sense of vacuum in the heart of those living in the marital relation who are not blessed with the sound of infantile voices. "This is a function in nature planted by the wisdom of God." Where children are not, there is no awakening of joyful surprise in the merry shout and joyful laughter; no tramping of busy little feet upon the threshold; no touch of tender hands upon the face, nor the clinging of wee, velvety arms around the neck of loving parents. So when late in life Abraham and Sarah were given a son, think you they would not feel an intense pride and satisfaction in the gift?—more especially when the promise had been given that this son should be the father of a mighty nation equal in number to the stars in heaven and the sand upon the seashore?

And as the lad grew up, how the mother's heart would swell, and her joy be shown in the sparkling eye, and the song of thanksgiving; and the maternal love would express itself in clothing and ministering to this charge of the household.

(*To be continued.*)

SAMUEL BROOKS.

IN reply to many inquiries, I am glad to be able to report that my wife's health has continued to improve ever since she began to amend. For this our friends may join us in thanksgiving, as they joined us in prayer for her recovery.—EDITOR.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

IF YOU WANT to give your friends a holiday or birthday present, remember that THE GOLDEN LINK makes a nice present, especially for young people. Price, nicely bound in cloth, $1.00; paper cover, 50 cents. The cloth covered are sewed, the paper covered stapled. Send to this office.

☞ SEND US a good big list of names for Sample Copies of the HOPE.

☞ WATCH the date after your name to see when your subscription expires.

EXTRACTS FROM LETTERS.

Pleasure and Profit.

I SEND you a Postal Order ($5.00) which you may use as you think best. [It came just in time to aid in our time of affliction.—ED.] I have just received the last number of the HOPE, (July 15), and have read it with much pleasure, and I trust with profit. I think it an extra good number. I love to read the paper, and always carry a bound volume of the HOPE with me when away from home, to read, and to lend to others, when they will read it. It would give me great pleasure to see and converse with you, but I see no probability of that at my age. I am now in my 90th. year; but my Heavenly Father has greatly blessed me in many ways. My general health is good. My hearing is defective; but my eyesight is good. So, although I cannot hear lectures or preaching, I can read at home; and I am very thankful for that privilege, and for all His mercies. My wife joins me in Christian love to you and your family. May God bless and keep you in health, and abundantly bless your labors. Your brother in Christ.

LEBANON, N. H. J. B.

While He May Be Found.

WILL you kindly give me your view of Isaiah lv. 6: "Seek ye the Lord while he may be found, call ye upon him while he is near." I was asked to reconcile this verse with the "Larger Hope," and I could not do it even satisfactorily to myself. May God bless your efforts. M. F.

CHICAGO, ILL.

REPLY.—The only key to the understanding of all such Scriptures is the plan of the ages, or the dispensational steps of God's dealings with mankind. To those who do not see that plan, such Scriptures naturally seem in harmony with the very small hope of the old theology; and to them it may not be possible to explain it otherwise. But it seems clear to me that the whole passage has a primary application to the Jewish people, and that the verse under consideration had its fulfillment in the harvest of their age, when the Lord was indeed "near" in the Person of Christ, and could readily "be found."

There was a dispensational privilege given to the Jews, on condition of their receiving their Messiah, which was soon lost to them forever because they rejected him. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."—John vii. 37. This seems to have been the fulfillment of Isaiah lv. 1: "Ho, every one that thirsteth, etc." In the proclamation of that dispensational message, he said to his disciples: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6. And on another occasion he said: "I am not sent but unto the lost sheep of the house of Israel."—xv. 24. That was their "time of harvest," the closing work of their age or dispensation. He was "near" them as "the Lord of the harvest," and said to his disciples: "The harvest truly is plenteous, but the laborers are few," and taught them to pray to Him to "send forth laborers into his harvest."—ix. 37, 38. It is in this connection that we find him sending them forth, and giving them the limited commission, not to go to the Gentiles nor Samaritans, as above shown.

On this same subject, on another occasion, we find Jesus saying to his disciples: "Lift up your eyes, and look on the fields; for they are white already to harvest. * * One soweth, and another reapeth. I sent you to reap [not to sow] that whereon ye bestowed no labor: other men labored [did the sowing], and ye are entered into their labors."—John iv. 35-38. This harvest work he called *finishing* the work of the Father who sent him.—Ver. 34.

Of course, we know that all these passages of Scripture have popularly been given a different, a general, and we may say, an indiscriminate meaning; but however justifiable this may be, clearly they should at least have the primary application given them by our Lord himself. As applied to the Jewish people, and as related to his harvest or finishing message to them, they are simple, clear, and full of meaning. Why should men take what belonged to that age and people and apply it anywhere and everywhere? In view of the fact that so many of that people rejected his message,—did *not* seek the Lord while he might have been found, and did *not* call upon him while he was near, and consequently were cut off and left desolate (Matt. xxiii. 36-39), how appropriate to them is the prophetic lamentation: "The harvest is past, the summer is ended, and we are not saved."—Jer. viii. 20. But terrible as was and is their loss, the passage in Matthew, above mentioned, shows that their doom was neither endless nor hopeless. "O Jerusalem, [not the Gentiles] * * how often would I have gathered thy children, * * and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till *ye shall say*, Blessed is he that cometh in the name of the Lord."

Meanwhile, during the period of their suspension and desolation, the Lord "visits the Gentiles, to take out of them a people for his name," (the church.)—See Acts xv. 14; Rom. xi. 25; and it seems to be hinted at in Isaiah lv. 5, as "calling a nation that thou knowest not." This loss to Israel as a nation, and the calling of "a holy nation," (1. Pet. ii. 9, 10), Jesus mentions when he says: "Therefore [because they did not come at his call to the water of life, did not seek him while he might be found, nor call upon him while he was near] say I unto you, The kingdom [the leading and ruling position] shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 43.

But while losing the kingdom, and suffering the age of desolation, there is still hope for the desolate. "After this [after taking out the people for his name] I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles."—Acts xv. 16, 17; Rom. xi. 26-32. This restoration of Israel and the consequent blessing of the nations—"all the Gentiles," also seems hinted at in Isaiah lv. 5, where it is said: "And nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." This seems in harmony with the promised "restitution of all things" which is to follow the return of Christ, whom the heavens must retain until then.—Acts iii. 19-21.

We need not be surprised that those who do not see the dispensational steps of God's plan are not able to accept this solution of the apparent difficulty; neither need we blame them for thinking as they do. But those who can see the plan of the ages, and will consider the facts and Scriptures concerning the harvest of the Jewish age, the dispensational offer made to that people, and their suspension and loss of the kingdom because they rejected their Messiah, will doubtless see also that Isaiah lv. 6 is in perfect harmony with the larger hope. If the passage may properly be given a wider application, so also may the promises of later restoration. Read verses 8-13 of the same chapter, and see how grandly the Word and Cause of the Lord are to succeed. The picture is not one of darkness and hopelessness, as if the masses, the majority, or even a small minority of mankind

were to suffer endless pain; but it is one of brightness, success, joy, peace, and glory to the Lord.—EDITOR.

Love is Greatest.

AS I have taken the HOPE since last winter, and have been very much interested in it, I thought I would write a few lines and tell you how much good it has done me. I think it is grand. It shows the love of God as I never saw it before. And what we need most is love. God is love, and he teaches the importance of love all through his Word. How beautiful Paul's teaching in 1. Cor. xiii., where he shows that love is the greatest thing in the world. I am glad I know something of this love.—Rom. v. 5. Yours in the spirit of love,

DEXTER, ME. N. T.

Died Trusting.

JUST too late for notice in our last paper, I received the following brief word from a devoted daughter:

"It is with sorrow that I write informing you of the death of my mother—Mrs. Nancy Carnahan—this day (July 27) at her residence in Allegheny, Pa. She died trusting in the Lord."

MRS. MAGGIE ROBINSON.

The deceased has been a devoted Christian, my personal friend, and an interested reader and supporter of the HOPE, these many years. I shall miss her when I visit Allegheny. But in such cases I readily think of Rev. xiv. 13: "Blessed are the dead which die in the Lord FROM HENCEFORTH." We can sympathize and weep with the bereaved; but "We sorrow not as those without hope."

How forcibly the fact has been impressed of late, that we know not what a day or an hour may bring forth. It becomes us to set our house in order, and in nothing—temporal or spiritual—to put off till tomorrow what ought to be done today.—EDITOR.

Somebody's Old Number.

I THOUGHT I would write you and ask you to send me your paper, THE WORLD'S HOPE. I have just been reading an old number, and it is so much in accord with my views that I do not see how I am to do without it. But money is so scarce that I cannot send you any at this time; and our crops are burnt up with the drouth. I am a poor man, and have a large family to support. If you can send it, I think I will be able to pay you sometime, but it may be quite a while. If you cannot send it, I will have to do without it. I will use my influence to get subscribers for you.

We have been blessed with a good rain here today (July 13), the first in two months. Our early crops have been destroyed, and the corn considerably injured; but God is good. Bless his name.

Your brother in Christ, P. W. H.

ELDORADO SPRINGS, MO.

[The HOPE will be sent.—ED.]

Thanks for the Hope.

INCLOSED find six cents in stamps for the booklet, "God's Triumph," and a copy of the "Sabbath" tract.

THE WORLD'S HOPE comes regularly. I was interested in it because it struck a line of thought I had already formed from studying the Bible itself. I had thought out that Joseph was a type of Christ, and that his brothers were a type of the elect, who go free under the power of grace, while Egypt, the world, escaped death by famine, but were obliged to make great sacrifice, and spend all they had for the bread and corn. And I saw many things that I could not tell to the world; and, behold! here is a paper going far beyond me, and clearing up the mist, so that many things can be seen that were not visible before.

But I never hug the bear until I study into the character of his teeth. I studied Christian Science for a year before I discovered the fangs, that crush down on people that dare be sick, and do not directly get well after being told they are not sick at all.

Many thanks for the HOPE.

CHICAGO, ILL. N. E. S.

IN HIM.

How blessed is our union with the Lord Jesus Christ! "In Christ, God hath in favor forgiven us."—Eph. iv. 31. "As many as received him, he gave them authority to become children of God, to them who were putting faith in his name, who were begotten of God." John i. 12, 13.

"As, therefore, you received the Anointed Jesus, the Lord, (your Master, Possessor,) in him be walking." It is not merely to walk like him, although he is our Example, that we walk in his steps. It is not to try to walk in his steps, and ask him to "help" you; that is human religion; but to walk in him, in him. Have you entered into him? Is your life, your self-life crucified, dead, buried, and are you a new creature, divinely begotten by the Holy Spirit, risen with him now to live a divine, godly, Christlike—aye, Christ life in Him?

"But how can I do this?"

"Having become rooted in him," not in doctrines, or theories, or church discipline, but in him; and the more the tree is blown by the rough winds, the more it drives its roots down, down into the soil; then "built up in him," not by your endeavors, or endeavouring, which is a term very far from the Scriptures or the teaching of the Spirit. We are built up, or enlarged, made ready for service by the Spirit, for God by his Spirit, that dwelleth in his children, worketh in us to will and to do of his good pleasure.—Phil. ii. 13.

"In him dwells all the fulness of the Godhead in bodily form," and you are members of his body, (Eph. v. 30.) branches of him, the Vine, (John xv. 5.) so "you in him have been made full," in him the Head of the body.

Beloved, do you say, "Yes, Amen," to this? Or are you thinking, "Well, I am so empty and so weak?" Oh, listen to his voice, "If anyone be thirsting," for satisfaction, for power, "let him be coming unto me and drinking;" see? Drinking, absorbing, assimilating, making this living water a part of himself.

"How can that be?" By faith, receiving, accepting the words of God and of his Son. "He who puts faith in me," not doctrines about me, but unites himself by faith, in the power of the Holy Spirit, "out of his belly" he will try to pump up some good feelings and Christian experience. No, no! a thousand times no! "out of his belly shall flow" (like an artesian spring) not a rivulet, but "RIVERS of living water." This spake he concerning the Spirit. (John vii. 37–39.)

Now, brother, step over your unbelief and lack of experience and want of feelings, for which you have been longing so much, and say, "Blessed be God, I have received the Lord Jesus as my Saviour, Master, Head, (Director of me, his finger or his toe, it may be,) and in him I have been made full. Praise God, I am full, I am complete in him, who is my Head, in whom I have been circumcised, (though like the eight days old baby, I knew it not,) for I was jointly buried with him in immersion, and jointly raised through the faith (the reckoning to be true) of the inward-working of God who raised him from among the dead. So he has made me jointly alive together with him, in his favor having forgiven me in him all the offences."—Col. ii. 6–13, Rotherham.

May you, beloved, read and reread in his presence, to him, this Scripture.

"In him forgiven. With him jointly-crucified, Rom. vi. 6. With him jointly-dead. With him jointly-buried. With him jointly-made alive. With him jointly-raised. In him conjointly seated.* In him rooted. In him built up. In him complete, made full. In him created for good works. IN HIM be WALKING.

* In the heavenlies, where is our citizenship, or enrolled as citizens, (Phil. iii. 20.) Compare Rom. vi. 6, 8; Eph. ii. 5–10; Col. ii. 6–13.

H. VEYSEY.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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THE SPIRIT'S WORK.

(*Concluded.*)

BECAUSE of what has been said against the idea of Jesus being in the future a *visible* King in Jerusalem or elsewhere, let no one think that he is not *personal*. Some have confounded the two ideas of visibility and personality. Wherever there is intelligence there is personality; but whether the person is visible or invisible to mortals depends upon his nature and condition. God is a living, personal Being—a Spirit (John iv. 24)—and yet, "No man hath *seen* God at any time."—i. 18. He is "the King eternal, immortal, invisible," "Whom no man hath seen, nor can see."—1. Tim. i. 17; vi. 16. He has been manifested by his angels and in his only begotten Son. The angels are spirits, and are normally invisible to man, but they have appeared in visible forms like men.—Gen. xviii. 1, 2. When born of the Spirit, man becomes spirit (John iii. 6), has a spiritual body (1. Cor. xv. 44-50), and is like the angels.—Luke xx. 36. Jesus was the firstborn into that condition. That Christ and his saints (who are born of the Spirit) will have power to *appear* to men in the flesh, as the angels have done when necessary, is true; but this is in harmony with the truth that they are naturally or normally invisible to mortals.

Because the church is spoken of as being in the "holy,"—eating the bread, walking in the light, and worshiping at the golden altar,—it has been assumed by some that when Christ comes from the "most holy" to the "holy" to meet his saints, they will see him with the natural or bodily eyes. But it should be remembered that there are two states of the church, and of each member thereof,—the natural and the spiritual, the visible and the invisible,—as represented in the type by the "court" and the "holy." These two places represent the two conditions, the flesh and the spirit. Christians are *actually*, or bodily, in the flesh, like other people, (and therefore have similar earthly wants and experiences), but they are *reckoned* in the spirit, because of the indwelling Spirit of Christ and the

consequent life of faith.—Rom. viii. 9; Gal. ii. 20. These passages confirm the idea that the *risen* Christ was in the "holy," and that we are said to be in that condition only because we are *reckoned* dead and risen with him.—Rom. vi. 11; Eph. ii. 5, 6; Col. iii. 1. This is why "We walk by faith, not by sight," and must continue so to do until we are "absent from the body," (2. Cor. v. 6–8), or until we are *actually* risen with Christ. Of this Spirit-birth the indwelling Spirit is the "Earnest."—Eph. i. 13, 14.

These Scriptures show that while we are in the flesh, we must receive Christ's "presence" (in the "holy") *by faith*, if at all, as we receive all else that is in the "holy." Only when we personally pass beyond the first vail, shall we actually be "with the Lord," be "like him, and see him as he is,"—a real person, born of the Spirit, and therefore invisible to the eyes of mortals.—1. Thess. iv. 17; 1. John iii. 2. Because he wondrously and mysteriously appeared to his disciples between his resurrection and his ascension, while he was in the "holy," the middle apartment, (even as angels had done before), does not make it necessary that he should so appear to them when he returns from the "most holy" to the "holy." There was a special object to be gained by those visible manifestations,—that is, to make the disciples witnesses of his resurrection.—Acts ii. 32; x. 40–42. The resurrection having been verified, the appearings do not need to be repeated. His return to the "holy" is to meet his saints who are born of the Spirit—the climax of the Spirit's work for them,—and to escort them into the Father's immediate presence.

The assertion that this teaching denies or belittles the *personal* coming of the Lord can only be made honestly by those who do not understand the teaching. Let the difference between *personal* and *visible* be realized, and much of difficulty and confusion is done away.

An objection to the view that the "holy" refers to the perfect spiritual state of the church, and not to the present mortal state, is based upon Paul's reference to the man of sin being seated in the temple of God. 2. Thess. ii. 4. But it should be remembered that the Papacy is only a counterfeit of the true church. Only in name, or professedly, not in reality, has that power been seated in the temple or church of God. The presence of God's Spirit alone makes any person or place holy. The Babylon system (Rev. xvii. 1–6) was never nearer to God than by profession — which is related to the "court."—See "Scapegoat," in MOSES AND CHRIST, page 181.

It is often assumed that the Spirit's work for the world will end when the church is taken out of the world—or when the saints have been born of the Spirit. This has been considered in a previous article of this series; and it has been shown that the Spirit is to be poured on "all flesh" after the age of gospel election is ended and the church is glorified with Christ. And as the Spirit has been a power in the world, as a manifestation of the victory of the *Son* of God, why should it not have greater power when it comes upon "all flesh," as

a result of the victory of his body—the many "*sons* of God?" We are distinctly told that in consequence of "the manifestation of the sons of God," the whole creation "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."—Rom. viii. 19-21.

Such a grand result is worthy of the King (the Lord Jesus) who shall reign in righteousness, and the princes (the saints) who shall rule in judgment unto victory.—Isa. xxxii. 1; xlii. 1-4; Matt. xii. 20. And as the Spirit has wrought such great results in the development of the church, why should it not be equally successful in dealing with the world in due time? The power working in the church, which brings it to the perfection of Christ, is the same "whereby he is able even to subdue all things unto himself."—Phil. iii. 21.

If the coming of Christ is to be in the flesh, and he as King is to be located in Jerusalem, or some other place on the earth; and if the saints also are to be in the flesh, and (as many teach) to live all over the earth, to till the soil and enjoy its fruits; how can the Christian hope of future union and reunion ever be realized? How can even the promise, "That where I am, there ye may be also," ever be fulfilled? Will not the circumference of the earth be as great as ever? Will not the fleshly eye be limited in its vision as it is now? How could a man in the flesh till a farm in what is now called Great Britain or America, and at the same time be at Jerusalem enjoying the visible presence of Christ? If this idea of the earthly condition and work of the saints is true, how can they be "forever with the Lord?" or how can they ever meet to part no more? But with the Bible idea of the spirituality of the bodies of Christ and the saints, and in view of what is revealed of the powers of such immortal beings, there is nothing to prevent the grandest anticipations.

When we cross the line between the natural and the spiritual, the earthly and the heavenly, the limitations of earthly conditions end. What men call the laws of nature become the servants of such beings, not their masters. The solidity of matter is no hindrance to them;—they can appear when the doors are shut. The law of gravitation is not in their way;—they can ascend or descend at will. The earth is not opaque to them;—they can see all the world in a moment. To them there is neither distance nor obstruction. They cannot be hidden nor separated. Darkness is as light to them; and thought may be their language. They know what is in man. Nothing is hidden that shall not be revealed. They shall see as they are seen, and know as they are known.

Glimpses of this power are given in the after-resurrection, mysterious movements, appearings and ascension of Christ. Even before his death it was manifested, giving evidence of the indwelling divinity. He knew the motives and thoughts of men. He knew where the colt was tied on which he rode into Jerusalem, and just what the question and decision of its owner would be. In the case of Nathanael we have an interesting example.—John i.

45–51. On the invitation of Philip, Nathanael was coming to see Jesus; and when He saw him coming, he said of him: "Behold an Israelite indeed, in whom is no guile." In reply to Nathanael's query as to how He knew him, Jesus said: "Before Philip called thee, when thou wast under the figtree, I saw thee." Evidently the man was not in sight to the physical eyes, for he, convinced of His divinity, exclaimed: "Thou art the Son of God; thou art the King of Israel."

This case is specially interesting, because Jesus made a promise which is a key to our blessed hope of the future of the saints. After Nathanael's confession, Jesus said to him: "Because I said *I saw thee* under the figtree, believest thou? *Thou shalt see* greater things than these. * * Hereafter *ye shall* see heaven open, and the angels of God ascending and descending upon the Son of man." This, observe, is not, as often supposed, a promise of greater manifestations of power on Jesus' own part, but a promise of seeing power to Nathanael. "Ye shall see."

This promise, which naturally belongs to all the saints, is like a key. It brings the assurance of the solution of all the great promises of the Word, and a glad apprehension of the glories of the future life. With such seeing power—seeing into the thoughts and motives of men—the saints will exercise the power of just and loving judgment over the nations. They cannot be deceived. Every man will be rewarded according to his works. What a blessed fact it is, that not to mortals, but to the immortal saints, is this work of judgment committed. "The saints shall judge the world;" "and every man [in due time] shall have praise of God."—1. Cor. iv. 5; vi. 2, 3.

We may be sure that the execution of judgments by *carnal weapons* is not, and never will be, the work of those who are controlled by the Spirit of Christ. That immortal saints can execute judgments, as described in Psalm cxlix., without carnal weapons, as angels have done in former times, we need not doubt. But if we must (as some urge) take the passage literally, and the work is to be done by mortals, or by men in the flesh, there seems no escape from the idea that the weapons are carnal. If so, from such work may the Lord deliver us.

No doubt the Psalm primarily refers to what was done literally by David and his army. The literal is doubtless a type of the spiritual, and all in the language that makes mortality necessary we may safely say was fulfilled in the type. The antitype being spiritual, the sword, fetters and chains are not literal. Ephesians vi. 10–17 gives a reason for the apostle's statement: "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds." The spirit of our present and future work as Christians must be the same.

Before closing, let us notice the warning given by our Lord for his people in this time: "*Then* if any man shall say unto you, Lo, here is Christ, or there; believe it not." "And they shall say to you, See here; or see there: go not after them, nor follow them."—See Matt.

xxiv. 23–27; Luke xvii. 23. To say he is either "here" or "there," where mortals could go after him, is *locating* him; which could be done, and of necessity would be done, were he to come again in the flesh. It is a fact to be noted that there are such claimants in the world today, and they have many followers and advocates, notwithstanding Jesus' positive warning and command. He gives this reason for his warning: "For there shall arise *false* Christs, and false *teachers*, and shall shew great signs and wonders; so that, if it were possible, they shall deceive the very elect." This shows that the *true* Christ will not so come as to be located "here," or "there;" and he adds: "Behold, I have told you before." Will not God's chosen ones heed his warning?

That he comes personally to that middle place, or condition, where the changed ones shall meet him, be like him, and see him as he is, (not as he *was*—a man in the flesh), is true; but he explains that his presence is to be manifested to men in the flesh as the light of the sun, which shines from the east to the west. "So shall the Son of man [the Sun of Righteousness] be in his day."

This warning of our Lord, properly heeded, is a safeguard against all claims that Christ has come, or will come, in the flesh. All who believe that he has so come are deluded. All who expect him so to come will either be deceived or disappointed. Man says we must accept such a Christ; but Jesus said; "Believe it not; go not after them;" and evidently those who appreciate the Spirit's work will be saved from such a delusion.

To all who are begotten of the Spirit, let it be said: Take that Spirit as your Guide, and he will be your Comforter; eat of the daily bread which he provides, and you will be strong in the Lord; walk in his light, and your path will shine more and more; and in due time, he will bring you to the birth,—the entrance upon independent spiritual life, in a spiritual body. Then we shall be with Christ, and be like him, and he shall present us to the Father. Then we shall be prepared to share with Christ in the future regeneration of the world, by the manifestation of the Spirit's power.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Isaac, the Peacemaker.—Gen. xxvi. 12-25.

(Lesson for Sept. 1.)

GOLDEN TEXT.—Blessed are the peacemakers, for they shall be called the children of God.—Matt. v. 9.

INTRODUCTION.—Between last lesson and this is the record of the death of Sarah, Isaac's mother; the calling of Rebekah to be Isaac's wife, and to take her place in his mother's tent; the remarriage of Abraham, to Keturah, who bore him six sons; the death of Abraham; the birth of Jacob and Esau; the selling of the birthright; and the confirmation of the Covenant to Isaac.

This lesson is intended to cover the life and character of Isaac. He was born at Beersheba, in what is called "The South," forty-five miles southwest of Jerusalem. At the time of his birth, his father was 100 years old, his mother 90, and his half-brother, Ishmael, about 14. Isaac was the son of promise, his birth having been foretold—he being a type of the miraculous Son of Mary. Isaac means laughter. Abraham laughed at the idea of a son being born to those so old.—Gen. xvii. 17. Sarah laughed incredulously.—Gen. xviii. 12. Afterward she laughed in joy.—Gen. xxi. 6.

It is thought by some that Isaac, as the son of parents so aged, was of a weakly constitution; but this does not appear clear in the record. Surely he who could quicken the power of his parents could give the son of promise a good constitution. That Abraham (in the allegory of the gospel plan) represented God the Father; Sarah, the mother power—God's Covenant; Isaac the Lord Jesus, the Son or Seed of promise; the offering of Isaac, the sacrifice of Christ; Eliezer, the Holy Spirit; Rebekah, the church of the gospel age, the bride, the Lamb's wife; the marriage of Isaac and Rebekah, the marriage of the Lamb; and their parentage, the regeneration of the world—seems clear from the general teaching of the apostles. For the elaboration of this theme see MOSES AND CHRIST.

Ishmael, Hagar's son, mocked Isaac, the true heir. Paul, in Galatians iv. 29, shows that this was a type of the natural persecuting the spiritual. In this connection he shows that Hagar (in allegory) represented the old, the earthly, the failing covenant; and that her son (though of Abraham) represented the earthly Israel, or children of the flesh; and that Sarah represented the new covenant, and Isaac, the children of promise. "Cast out the bond-woman and her son: for the son of the bond-woman [though Abraham's firstborn] shall not be heir with the son of the free-woman."

The casting off and later blessing of Hagar and Ishmael is recorded in Genesis xxi., and is a picture of the casting off and the restoration and blessing of Israel according to the flesh. Ishmael became great after he was cast off and left for dead. "God opened Hagar's eyes, and she saw a well of water, and she gave the lad to drink." Israel shall yet drink of the water of life.

I. ISAAC, THE PEACEMAKER.—Vs. 12-25. There was a famine in the land, and the question was whether Isaac should leave the country, and go down into Egypt, as Abraham had done under similar circumstances. But the Lord appeared to him and told him to remain in the land, and that he would be blessed. Here the Covenant was renewed. And Isaac dwelt in Gerar, with king Abimelech. Here, like his father, Isaac denied his wife, and was reproved by the king.—Vs. 1-11.

Here Isaac was prospered. It is always safe to obey the Lord. The Lord blessed Isaac abundantly, and he became wealthy, and was envied by the Philistines. Abimelech, their king, said: "Go from us." There was likely to be trouble from the Philistines, who were jealous of prosperous foreigners. The Jews have been expelled from sev-

eral countries of Europe for similar reasons. And Isaac peaceably departed. He loved peace. He yielded his rights for the sake of peace. It was like the spirit of Jesus, who said to his disciples: "If they persecute you in one city, flee to another." He moved toward his home in Beersheba. At several places Isaac had the wells redug which had been dug by his father, and which had been filled by the Philistines. He called them by the old names given them by his father. His servants also dug a new well in the valley, and found living waters. Then there was strife between the herdmen of the land, and Isaac's herdmen—the former claiming the wells were theirs because in their land. The new well was called Ezek—meaning "contention." Then they dug another well, and again there was strife. This he called Sitnah—meaning "hatred or spite." Then Isaac left the valley, and dug another well; and for this there was no strife; and he called it Rehoboth—meaning "room." He said: "Now the Lord hath made room for us, and we shall be fruitful in the land."

Patience and the peace-loving spirit conquered. This was an evidence, not of weakness, but of strength, courage, and endurance on the part of Isaac. He soon returned to Beersheba; and again the Lord appeared to him, and renewed the promise given to his father Abraham. What an encouragement: "Fear not, for I am with thee, and will bless thee." Then he built an altar, and worshiped the Lord. There they found water.

Has not every believer in Christ a right to claim the promise: "I am with thee, and will bless thee?" Is it not our privilege and duty to have an altar for worship in our homes? And is not the peace-making quality worthy of our constant imitation? "Blessed are the peacemakers," said our Lord Jesus. The spirit of this lesson is expressed by Paul in Rom. xii. 21: "Be not overcome of evil, but overcome evil with good."

Jacob at Bethel.—Gen. xxviii. 10-22.

(Lesson for Sept. 8.)

GOLDEN TEXT.—Surely the Lord is in this place.—Gen. xxviii. 16.

INTRODUCTION.—This is intended to be very comprehensive—including the sale of the birthright, the securing of the blessing pertaining to the firstborn, and some of the evil consequences; as well as our lesson text. In Gen. xxv. 19-34, we have, first, "the generations of Isaac,"—"Abraham begat Isaac," and Isaac begat Jacob and Esau—the latter being twins. After a period of barrenness on the part of Rebekah, (like Sarah before her) and in answer to prayer, she became the mother of two struggling sons. Asking the Lord for an explanation, she was told that the two sons represented two nations, and that the elder should serve the younger. Esau was born first. When the second was born, he took hold of Esau's heel, and thus got his name, Jacob, which means a "supplanter." Esau means "hairy", and the name was given him because he was covered with red hair. These facts were a revelation of their nature, and in harmony with the purpose of God concerning them. Esau grew up an active, wild, impulsive lad, a great hunter; while Jacob was a quiet, plain, home-loving man. Isaac took to the hunter; he was fond of venison. But the mother loved the quieter lad. Opposites often attract each other.

Then follows the incident of Esau selling his birthright to Jacob—a thing by which a divine purpose was carried out in a very natural and human way. One naturally sympathizes with the bold, impulsive hunter, who, coming home so hungry that he thought he was going to die, readily yielded to sell his birthright for a mess of pottage—or red lentiles—that Jacob was cooking. And one is not so likely to sympathize with the shrewd, crafty Jacob, who, taking advantage of the weakness of his brother, drove a sharp bargain, and secured

(*Continued on page 265.*)

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a great boon; but it was equally natural, and is in spirit what thousands of successful business men are doing every day. Why should those guilty of the same thing—seeking their own selfish interest—throw stones at Jacob? One thing that many are inclined to overlook, is that Esau proved himself unfit for the position which the birthright included—family supervisorship. Evidently Jacob had the abillty which the position required. And Esau treated the honor of his position very lightly: "He despised his birthright."

Why should the firstborn inherit all the property, and rule the family, whether competent or not? God's way is to give the inheritance and ruling position to the competent and faithful.

After Jacob had bought the birthright, the next step was to secure the father's dying blessing. The record of this is given in Gen. xxvii. Isaac was old. He felt that his death was near. He called upon Esau to go and bring him some venison, of which he was fond, and then to receive his blessing. Rebekah heard the request of Isaac, and in view of God's promise to her that Esau should serve Jacob, and the fact that the birthright had been transferred, dressed Jacob in Esau's clothes, and covered the exposed parts of his skin with the fine, short hair of kids, and having prepared savory meat, she sent him with it to please and deceive Isaac, the almost blind father. The fraudulent scheme was successful, and Isaac gave the blessing of the firstborn to Jacob. For a statement of that great blessing, including the ruling position of the firstborn, see verses 28, 29.

The idea is prevalent that Esau, having lost the birthright and its blessing, lost everything; but he lost neither life nor sonship; and he obtained a great, though a lesser, blessing. He was to serve instead of rule.—Vs. 39, 40. At first, after realizing his loss, he hated Jacob and determined to kill him; but, afterward, he became reconciled to his loss and his brother.—Comp. verse 41 and chapters xxxii. and xxxiii. It was on account of the threatening of Esau, coming to the mother's ears, that Jacob was sent to Haran. It was like a punishment for the scheming and fraud of Rebekah and Jacob; for we cannot say that deception and lying were right,—though with their meager light, they may not have seemed very wrong (Rom. v. 13); but the movement was all overruled for the development of God's purpose concerning the two men.

I. JACOB AT BETHEL.—Vs. 19–22. In accord with his mother's plan, Jacob went to Padan-aram, to the home of his uncle Laban. One object was to escape from the angry Esau. Another was to get him a wife among his kindred, in Haran, from whence both Abraham and Rebekah came. The mother interested Isaac in the plan, so that *he* sent his son on this journey. The mother's blessing on Jacob was based on God's covenant with Abraham.

Jacob obeyed both his father and mother, and went out from Beersheba and journeyed toward Haran. And he came to "a certain place," after sunset, and with a stone for a pillow, lay down to sleep. This was Bethel (afterward named), which is about twelve miles north of Jerusalem, and nearly sixty miles north of Beersheba, which was on the southern border of Palestine. So he probably reached Bethel about the third evening after leaving home.

Here Jacob had the wonderful dream of a ladder standing on the earth and reaching to heaven, on which God's angels (messengers) were ascending and descending. This ladder is doubtless a type of Christ—the connecting link between God and man, between heaven and earth. (John i. 51.) Jacob's condition, as he lay down to sleep that night, was like the sinner condemned

by the law and fleeing from wrath. When "the sun rose upon him," he was a new man. He had found his Saviour. At the head of the ladder (or staircase) the Lord stood, and renewed to Jacob the covenant he had made with Abraham and Isaac. It is worthy of notice that only the earthly phase of the seed —"as the dust of the earth"—is mentioned to Jacob, while to Abraham both phases were mentioned—"as the stars of heaven, and the dust of the earth." Abraham, Isaac, and Jacob are the three "fathers" in God's covenant plan. It is spoken of as God's word to a thousand generations,"—the covenant he made with Abraham; and his oath unto Isaac, and confirmed the same unto Jacob.—See Ps. cv. 8-11. This "thousand generations" is thus Scripturally connected with the promise: "In thee and in thy seed shall all the families of the earth be blessed."

Having confirmed the covenant, God goes on to promise Jacob that he would be with him, keep him, and do all he said. When Jacob awoke from such a dream, it is no wonder he said: "Surely the Lord is in this place; and I knew it not;"—that is, when he lay down. What people need is to *know* the truth concerning the Lord's presence, and love, and forgiving grace, as revealed in Christ—the staircase. Jacob was afraid, and the place was dreadful. But he called it "the house of God, and the gate of heaven." This is what Bethel means—God's house. "The fear of the Lord is the *beginning* of wisdom;" but "Perfect love *casts out* fear."

Here Jacob rose early, made a pillar of the stone he had used for a pillow, and poured oil upon it: and called the place Bethel. The oil placed on the stone was an act of consecration. And there he vowed that if the Lord would indeed be with him and bless him, as he had promised, and bring him again to his father's house in peace, then He would be his God, the stone would be His house, and he would give Him a tenth of his income. Tithing was ancient. Abraham paid tithes to Melchizedek. It was later incorporated in the law for Israel. Should Christians give *less* for God's cause than those of former ages? Generous and systematic giving on the part of all Christians would put the Lord's people and work above the need of begging and want. "Freely ye have received, freely give." "What shall *I* render unto the Lord for all his benefits to me?"

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THE RESTITUTION DAY.

O HAPPY day, though far away,
By faith we bring it nigh;
'Twas seen afar, like a distant star,
By the seer's discerning eye.

When universal peace shall reign,
In blessed, serene repose,
The barren hills, like a fertile plain,
Shall blossom like the rose.

Then all mankind God's praise shall sing,
When all things are restored;
And Jesus Christ, the Heavenly King,
By all shall be adored.

Thy kingdom come, thy will be done,
In earth as well as heaven;
Then man will share the answered prayer,
That Christ to him has given.

To blinded, unbelieving man,
This seems too far to view;
But, in God's order, time and plan,
'Tis what Christ came to do.

For God sent not his only Son
The world for to destroy,
But to redeem and cleanse from sin,
And fill mankind with joy.

Though now the world's defiled by sin,
For it God's Son has died;
His travailing soul, once sad within,
Shall yet be satisfied.

Since in God's plan Christ died for man,
Then all in him did die;
And now he lives all life to give;
What less can satisfy?

The angels' song, by the world unheard,
Once sung o'er Bethlehem's plain,
Shall yet be by the world encored;
Mankind shall say Amen.

And God shall wipe all tears away
From every weeping eye;
For in the restitution day,
Mankind no more shall die.

The Victor's flag shall be unfurled,—
All sin and woe be dead,—
When Jesus Christ has saved the world,
And bruised the serpent's head.

ROBERT CARSON.

OWEN SOUND, ONT.

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GOLDEN GOSSIPS.—Have you ever met her, dear friends? The woman whose mood you can never predict, who gives you a stone when you ask for bread, and then when you expect the stone gives the generous loaf? The woman who is full of loving kindness one day and keen edged satire the next? Alas, I fear that I who am throwing stones live in a glass house myself. Indeed, I think that most of us are too much the victims of our moods. Everyone has known the smart which follows the sharp word or the coolness of the friend. We have stepped out from a neighbor's door with a glow of pleasure permeating our whole being because of the graciousness of that woman's words. And again we have been chilled as though with a biting north wind by cold indifference and half-veiled sarcasm. The cheery laugh and kindly word cost an effort sometimes, but no one can count their value. They are a cup of cold water given "in his name." Let us not begrudge them. Gracious words and manner need not be hypocrisy, even though you do not love your caller. Your nature and hers may not harmonize; you may be weary and disappointed. Yet there is a common interest somewhere, find it and give her of your best. Oh, if we could only drop the unkind gossip, the little cutting speeches and the idle words so common among us, and become what Mrs. W. has called "golden gossips," with kind words of all and for all! How infinitely better our little spans of life might be!—*Selected.*

Christ lives to make intercession for us. No mother was ever so ready to plead for her child as he for this blind, blundering, perverse world. No one knows so well as he how to allow for the nature warped by the transgressions of others. No one is so ready to overlook the wrong done in ignorance. No one sees so surely the little spark of good smoldering in the most degraded nature. No one watches with such sympathy the groping of the heart toward better things. It is not strange that he denied us the privilege of judgment which we in our ignorance are so ready to assume. It is only right that the world's Judge should be the world's Intercessor, one in whom infinite knowledge blends with infinite compassion.—*Selected.*

THOUGHTS ON FAITH.

(*Continued.*)

BUT here we arrive at a peculiar crisis in Abraham's life. Man does not see as God sees, neither are man's thoughts like God's thoughts. The faith of this God-fearing man is to be put to a crucial test. There are overhanging clouds whose portentous forms bid fair to bring overwhelming sorrow to the hearts of these doting parents. This trial will almost make their heartstrings snap, the joy of life fade away, and a more terrible loneliness take possession of their hearts. Sarah, knowing nothing of God's will on these lines, little dreams of the apparent impending danger to the family. Abraham must bear this knowledge alone — having no kindly promptings and loving assurances from his wife. He and the lad start on a journey to a far country, apparently well-equipped for their purpose.

Think of the tender farewell—the warm kiss of the mother upon the brow of this her only child. How she would clasp him to her heart and offer an earnest prayer to God for his safe return. Think again of the yearning, and the intense loss to her, when the father and son are both hidden from her view in the shadows of the forest, or, it may be, by the rocks and hills of that rough and picturesque land. How sadly, yet in a degree hopefully, she returns into the semi-deserted home, and attends to the duty of restoring to order the disorder produced by the hasty preparation; and thus for a time relieves her mind by continued occupation.

Now we see Abraham and Isaac wending their way to the far-distant mountain. The day waxes hot and the road tiresome. Beasts of the wilderness hover around them. They are overcome by hunger and weariness, seek for shelter and rest, and partake of the simple fare put up by loving hands, returning thanks to God who gave them life, protection and blessing.

The conversation between father and son must have been meager; but, at the end of their three days' journey, when they drew nigh to the place of sacrifice, Isaac said to his father: "Behold, the fire, and the wood; but where is the lamb for sacrifice?" Here was a supreme test of Abraham's faith and stability. Just think how every word of the lad would be like a stab of a poignard in the father's heart. An only son of promise, and a demand that he should be offered in sacrifice by the hand of his father! Nothing on earth to which to look for succor in these moments of exquisite pain! His wife is far away in the solitary wilderness; and his own heart—more solitary—is throbbing with all the depth and intensity of paternal love for the son of promise.

Now we hear the echo, and see the power of an unswerving faith, as Abraham answers his son: "God will provide himself a lamb for a burnt offering." And when Abraham had carried out to the letter the will of God, even to the verge of death, his hand, uplifted in attestation of his obedience, was signally arrested; and truly God had provided a sacrifice and saved the lad. See verses 17–19: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure."

And has not God—when the world through sin was brought to a crisis, in which naught but vileness and corruption of his people was manifested, when through their greed they had defiled God's temple, and he had driven them out, saying, "Ye have made it a den of thieves,"—provided a sacrifice to be offered for the wayward sons of Abraham, and also for all people?

The examples given us of this living,

active faith in God's servants of old, should, in these more enlightened gospel days, strengthen our faith in Christ, who was offered as a Sacrifice for us. Upon him was laid our chastisement; through his stripes we receive forgiveness and healing. By the leverage of the cross, upon the fulcrum of God's love, we are placed upon the Rock Christ Jesus, through repentance for past sins, and faith in his power and willingness to save. And the apostle Paul tells us that the trials of this life are not to be compared with the heights, depths, breadths and fulness of God's grace. Then let us by faith cling closer to him, and outwardly exhibit his Spirit, by becoming more and more like him, being adorned with the graces of meekness, temperance, longsuffering and love:—loving the Father with all our might, mind and strength, and our neighbor as ourselves.

To those who have not yet taken this forward step of repentance and faith, let me offer the words of Scripture: "Now is the accepted time; now is the day of salvation."

Many more instances of the power and work of faith might be given, but time does not permit to tell of all the noble lives presented to us in the Scriptures. And we have known those in these later times who have done the work of faith, being living epistles known and read of men, giving such examples as could not be gainsaid. They spent their lives in the service of the Master, and their labors of love are manifest all around us. They are men of like passions with other men, but they are men of faith, feeling their dependence upon God for power and vitality; and they are used as instruments in his hands, to speak his word, and perform works of love and kindness as best they may, leaving the results with the Father; and feeling the force of these beautiful lines:—

DAILY KNEELING.

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off;
And rest to gain.

My soul, thou too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day,
To have his guide replace his load,
Then riseth up, anew to take
The desert road.

So thou shouldst kneel at morning dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

SAMUEL BROOKS.

ETERNAL SUFFERING.

(*Continued from page 231.*)

[This part of the review has been delayed on account of the special conditions in our home. —EDITOR.]

I AM not giving the sermon which I am reviewing, but an outline, and all the proof-texts under each head. In my former article the questions, "Is There a Hell?" and "What is the Nature of the Suffering?" were considered. The third question is, "Is it Everlasting?" By "everlasting" the preacher evidently meant endless. This is the popular idea whether it is Scriptural or not.

His first reference on this head is Daniel xii. 2: "Some to everlasting life, and some to shame and everlasting contempt." He makes no comment, but allows the weight of evidence to depend on the preconceived idea of his hearers. His next reference is Matthew xxv. 34, 41–46, closing with the contrast: "Everlasting punishment," and "Life eternal." He treats this like the other, evidently assuming that "everlasting" always means endless. As he makes no remarks on the passage, let

us consider some ideas expressed by others.

It is often claimed that the punishment of the class of people represented by the "goats" must be as long as the life of the class represented by the "sheep," because the same word, everlasting, or eternal, is applied to both;—that if the life of the righteous be endless, the punishment of the wicked must be endless too. This seems plausible; but is it true? Let us consider a few facts.

Most preachers (and some others) know that the Old Testament was first written in Hebrew, and the New Testament in Greek. The Hebrew word rendered "ever," "forever," "everlasting," and "eternal," is "olam." The definition of olam, according to Young's Analytical Concordance, is "age, age-lasting;" and it is applied to both limited and unlimited duration. The covenant, priesthood, inheritance, statutes, and ordinances of the Jewish economy are said to be "forever," or "everlasting." Most of these, it will be generally admitted, were limited to the Jewish age. They were for an age, or age-lasting. In Exodus xxi. 6 and Deuteronomy xv. 17 it is applied to the lifetime of a servant. That was "forever,"—for an age—age-lasting—a man's age. In the other cases, above-mentioned, it was the age or duration of the Jewish dispensation. Certainly all these were limited. In Jonah ii. 6, the prophet's three days in the deep are called "forever," (an age). That was a type of the age of Israel's desolation. That was a "forever" in "hell," but it was not endless nor hopeless.—Ver. 2. Jonah obeyed God after his experience in hell. The nation of Israel also will obey after their deliverance.

I admit that the same word often means unlimited duration. This is so when it is applied to God or his attributes. His age is of necessity unlimited. It is often said that "His mercy endureth forever."—Ps. lxxxix. 2. It is never so said of his wrath; but on the contrary, it is said: "He will not always chide: neither will he keep his anger forever."—Ps. ciii. 9. And again: "I am merciful, saith the Lord, and I will not keep anger forever."—Jer. iii. 12. No doubt it means endless when contrasted with something that ends, as in Daniel ix. 24, where we are told that the mission of Christ is "To finish the transgression, make an end of sins, make reconciliation for iniquity, and to bring in everlasting righteousness. Success in Christ's mission is not in harmony with the human notion of endless sin and suffering.

Coming to the New Testament, the Greek word *aion* is defined to be an "age," and *aionios*, the adjective form of *aion*, is "age-lasting." This adjective is the word translated "everlasting" and "eternal" in Matthew xxv. 46, and in nearly all other places in the New Testament. In Philemon 15 it is translated "forever," referring to the life service of Onesimus.

The meaning of *aion* and *olam* is the same. It is an age, whether long or short, limited or unlimited. The adjective *aionios* does not of itself indicate either limited or unlimited duration; all depends on the nature of that to which it is applied. This is true also of our English word age, and its adjective age-lasting. We use the same word whether speaking of the age of a mouse or of a man. The duration is not determined by the word age, but by the nature of the thing. When the word translated everlasting, or eternal, is applied to God, Christ, or immortalized men, it of necessity means endless; but when it is applied to mortal beings, or their sinful conditions, for the same reason it does not mean endless.

The "goats" represent a sinful condition, which is mutable or subject to change, and the age, or duration, of punishment depends upon the duration

of that sinful condition. No one need be afraid that the life of God and the redeemed will end because all sin and punishment will end.

Some may claim that the "goats" are immortal sinners, and that therefore, according to the rule given above, their aion, or age, of punishment must be endless. But the Bible never speaks of immortality in sin. Sin and death are inseparable; so are righteousness and life. Immortality is the perfection of life which Christ gives by the resurrection.—1. Cor. xv. 52 54. There can be no immortality in sin. "The wages of sin is death." If the sinner could not be converted and born again, his doom would be hopeless destruction. But resurrection is redemptive. "Thou turnest man to destruction; and sayest, *Return*, ye children of men."—Ps. xc. 3.

Those who see that the penalty of sin under the old covenant was death, and that only when delivered from that penalty, by the love and power manifested under the new covenant, which has no death penalty, can anyone be the subject of judgment by the Son of man, should have no difficulty in seeing that under His judgment, all punishment, however severe, must be for discipline and good, and not for destruction or hopeless ruin. Among the many ideas associated with punishment we find, to restrain, to chasten, to instruct, to teach. The Greek word translated punishment in Matthew xxv. 46 is *kolasis*, and is defined, "to cut off, to restrain, to prune." A minister that I know was surprised, on referring to his lexicon, to find that "age-lasting pruning" would be a better rendering than "endless suffering." The qualities for which the "goats" are punished are like useless and injurious branches; they are to be cut off and burned. That to purify is the purpose of the fire of the judgment age is Scriptural and in harmony with God's love and purpose as revealed in Christ.

Isaiah iv. 4 shows that the design of the judgment and the fire is to purify. Malachi iii. 1-3 shows the Lord in his coming to be like a "refiner's fire" and "fuller's soap;" and that he shall sit as a "refiner and purifier of silver." When the dross is burned away, the Refiner's image shall be reflected.

In Hebrews xii. 5-11, the Lord's purpose in punishment under the new covenant is shown to be correction. "Whom the Lord loveth he chasteneth." To chasten is both to punish and whiten. Earthly parents may punish for self-gratification, but the Heavenly Father "for our profit, that we may be partakers of his holiness." It yieldeth the peaceable fruit of righteousness.

All these Scriptures are in harmony with the idea that the Lord's judgment fire burns up selfishness, on account of which some are called "goats." And when that sinful condition is destroyed, the *aion* of punishment will cease. The fact of "shame" in the class named in Daniel xii. 2 is a hopeful, not hopeless, sign. The worst condition is when people can be in a condition of rebellion against the God of love and *not* be ashamed.

The preacher's next reference is John v. 28, 29, where Jesus contrasts "the resurrection of life" and "the resurrection of damnation." This passage brings to view two resurrections—the firstfruits and the later fruit,—but it says nothing about the duration of punishment at all. I presume the preacher knew that the revised version and several others give "judgment" instead of "damnation" in this passage. Why did he not tell his hearers so? How would he like to read a passage where the same word occurs, thus: "For damnation am I come into this world." Judgment is better than damnation. What we all need to know is that the firstfruits, the saints, are to share with Christ in the judgment of the world, the later fruit, and that the judgment

shall be unto victory.—1. Cor. vi. 2; Isa. xlii. 1-4; Matt. xii. 18-20.

His next proof-text is 1. John v. 16, where John speaks of a brother sinning unto death. Were it not for the bondage of his church-creed, would he be willing to take this "death" of an erring brother as proof of the fearful doctrine of endless suffering? There is no reference to his topic here. The sinning brother's loss might be like Esau's, who was afterward reconciled.

His next text is Matthew xii. 31, 32, which, (with its parallels,) says first that "All manner of sin and blasphemy *shall be forgiven*," and then tells us that one kind of blasphemy would not be forgiven in that world (the Jewish aion, age), nor in the world (the gospel aion, age) about to come. To anyone who sees God's plan of the *aiones* (ages), there is no proof here of endless suffering. Jesus said this to certain Jews who said he was casting out demons by Beelzebub. That was in the end of the Jewish age, and they being cast off, there was no forgiveness for them in that age nor in the age then about to come. But this does not exclude them from mercy in "the times of the restitution of all things," "in the ages (yet) to come."—Acts iii. 20, 21; Eph. ii. 7. The restoration of all is after the return of Christ. Acts xv. 16 speaks of his return, and the building again of what had fallen down. Romans xi. 25, 26 says "All Israel shall be saved." Ezekiel xvi. 44-63 foretells the restoration of Sodom, Samaria and Israel, and the forgiveness of Israel for all she had done.—See R. V. Remember, Jesus said, "All manner of sin and blasphemy shall be forgiven," but not all in the two ages named.

The next proof-text is Matthew v. 25, where Jesus says the debtor would be cast into prison until he should pay the uttermost farthing. It is only by inference that this can appear to teach the doctrine of endless suffering; it says nothing about it. This and all other passages quoted are colored in the mind of the preacher by the "everlasting" in Daniel xii. 2 and Matthew xxv. 46, which have been considered. Does not the text under consideration savor more of the law than of the gospel of the grace of God? Have we not shown that all punishment under the law is destructive, and that under the new covenant it is restorative? and all must come under the new covenant in order to be made alive and judged by Christ. Why should anyone read hopelessness into any Scripture, when the whole gospel plan is one of deliverance, including even those "who through fear of death were all their lifetime subject to bondage?"—Heb. ii. 14, 15.

The next reference is to Judas, of whom Jesus said: "It had been good for that man if he had not been born." Of course, had he not been born he would not have betrayed Jesus, nor have suffered the shame and sorrow; but what has that to say of endless suffering? The case of Judas is bad enough; why try to make it worse? No Scripture speaks of anything worse for Judas than his disgrace and terrible death. And Matthew xix. 28 speaks of something much better in the coming regeneration. Judas repented: and Jesus said: "All manner of sin shall be forgiven unto men."

After quoting these seven Scriptures, he remarks: "There cannot be much question as to the meaning of these passages. They all unmistakably point to the eternal suffering of some souls." Let all readers look them up and judge for themselves. He probably gave the strongest proofs he knew. The meagerness of the evidence may surprise some. It seems strange that intelligent and loving people can hang such a terrible doctrine on such evidence. He thinks it probable, though not sure, that eternal suffering will depend on eternal sinning; but the Word shows that our Lord's mission includes making "an end of sin," and that there shall be no more pain, nor death, nor curse, where they once prevailed.—Dan. ix. 24; Rev. xxi. 4; xxii. 2, 3.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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CHRIST OUR JUDGE.

In John v. 26, 27, we read: "As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

Christ is both "the Son of God" and "the Son of man,"—both divine and human. In verse 25, John says: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear [or, having heard] shall live." Being divine, he has all power to give life; but it is worthy of notice that the *judgment* is given into his hands, not because he is "the Son of God," but "because he is the Son of man."

"The Son of man," in the New Testament, refers to the humanity of Christ. The divine Word, the image or expression of the invisible Father, took on our nature, was made "in the likeness of sinful flesh," met our enemies, submitted to our trials and difficulties, even unto death, fully overcame, rose triumphant, was, as a man, glorified with "life in himself," and was thus empowered to be the Judge of all mankind. It is blessed gospel for all that "the *Man* Christ Jesus," (the Second Man and Head of the race), has himself been tried and judged unto the victory of immortal life; because it reveals the important truth in God's plan, that judgment is the way of such life for all. Because of this it is said that "He [in himself] abolished death, and brought life and immortality to light."—2. Tim. i. 10. The blessed gospel (the good news for all) lies in the fact that what was done in himself,—having "put away *sin* by the sacrifice of himself," (Heb. ix. 26; Dan. ix. 24.); having destroyed *death* by rising out of it; and having been "lifted up," "highly exalted," "glorified,"—was all for MAN, "every man," (Heb. ii. 9), all mankind,—of whom he is the second, the immortal, Head,—and that therefore he [as the all-powerful Magnet] will draw all unto himself (John xii. 32); that he taketh away the sin of the world (John i. 29); that he will swallow up death in victory, so that there will be no more dying nor death (Isa. xxv. 8; Rev. xxi. 4); and that his work—by the Spirit, the truth, and the true

church—is to reconcile the *world* (all mankind) unto himself.—2. Cor. v. 19; Col. i. 20.

Yes, there *is* gospel in the fact that Christ Jesus—the Lifegiver—is the world's Judge, and that the way or process of judgment (illustrated in himself) is the way to perfect life; for "He will not fail, nor be discouraged, till he have set judgment in the earth;" and "He shall bring forth judgment unto truth," or, as he himself explains it, "unto victory."—Isa. xlii. 3, 4, Matt. xii. 20.

Let it be emphasized: "The *Man* Christ Jesus" is the world's Judge—he who has learned by experience to feel our infirmities, and to sympathize with us in our temptations and sorrows; and who "remembers that we are dust." Our Judge is also our merciful High Priest and Intercessor—one in whom are blended all needed knowledge and compassion. "We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Because of this we are invited to come "boldly unto the throne of grace."—Heb. iv. 15, 16. "The Word was made flesh," —that is, the divine took our nature upon him, and thus came in the flesh,—because "it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For [note the blessed fact] in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. ii. 17, 18. And our text shows that for the same reason —being a *Man*—he is our Judge.

Jesus Christ was and is none the less divine because of being a man, nor any the less a man because divine. Though our present purpose is to empathasize his humanity, we would guard against the extreme idea that he ever was, or is, *only* a man; and the other extreme idea that once—when in the flesh—he was a mere man, but now—since his resurection—he is not a man at all. The New Testament seems to teach clearly that the divine was in the human while he was in the flesh condition, and that the divine glorified the human, by taking it up into itself: so that he is still Jesus, the Son of Mary, and is both "the Root and the Offspring of David."—Rev. xxii. 16. Paradoxical though it may appear to some, since his exaltation he said of himself: "I am Alpha and Omega, the first and the last;" and, "I am he that liveth, and was dead."—Rev. i. 8, 11, 17, 18.

According to the last verse, Jesus —who died—not only lives, but has the *keys* of death,—showing his right and power to open the prison of death, liberate the captives, and judge them to victory. And not only do the Scriptures teach that the same Jesus who died rose again, but also that "the *man* Christ Jesus" is the Mediator between God and men (1. Tim. ii. 5); that he is the merciful High Priest and Intercessor because of his former experience (Heb. ii. 17, 18); and that he has been appointed the world's Judge because he is a "Man," "the Son of man," and will come in his glory as such, and for this purpose.—Acts. xvii. 31; John v. 27; Matt. xxv. 31.

Let us now look at the two verses next after our text: "Marvel not at

this [that is, the statement that he, as "the Son of man," has obtained "life in himself," and, therefore, "authority to execute judgment,"] for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." It is not "the resurrection of *damnation*," as in the common version. There is no such thing in God's plan. Resurrection is redemptive. The revised version, the Emphatic Diaglott, the American Bible Union translation, Rotherham's, and others, all render the Greek word, krisis, "judgment." It is not the work of Christ, either now or hereafter, to *condemn* the world, but "to *judge* the world in righteousness," (Acts. xvii. 31), and thus to be "the Saviour of the world."—1. John iv. 14. How would it do to put "damnation" instead of "judgment" into our Lord's statement: "For judgment I am come into this world?"

The word *krisis* refers to condemnation in some cases, as when "He that believeth not the Son of God is judged [or condemned] already." In such a case the man is judged and condemned by the law, not by Christ. "God sent not his Son into the world to judge [condemn] the world [this the law had already done], but that the world through him might be saved."—John iii. 17. "This is the judgment [condemnation in such cases] that light has come into the world, and men loved darkness rather than light, because their deeds were evil." The broken law always judges men to condemnation and death. Jesus came to the world when it was down, judged to death, lost, slain by the law; and he came to seek and save the lost,—to judge the world to life and victory. Such a Judge and judgment are glorious.

But why are we told that *all* shall hear Christ's voice and come forth, but that only the *evil* ones shall come forth to judgment? Does this contradict Paul when he says *all* must appear before the judgment seat of Christ? No; both are true and harmonious. Paul states a universal truth,—that Christ is the Judge of all,—but he is not there speaking of the order of the judgment. It is an important truth, often overlooked even by Christians, that all believers in the Lord Jesus as their personal Saviour have already appeared before the judgment seat of Christ. Having been convinced of their guilt and condemnation by the law, they have confessed their sins, and are fully and freely pardoned. "If we confess our sins, he is faithful and just to forgive, and to cleanse us from all unrighteousness."—1. John i. 9. When a man is forgiven by any court, his judgment for the forgiven offences is passed. To all who have confessed and been forgiven, we have a right to say for their comfort: "There is, therefore, now no condemnation."—Rom. viii. 1. They have passed from death unto life.—John v. 24. They have a right to the "Blessed assurance,"—"the full assurance of faith,"—that Jesus is theirs and they are his. The only phase of judgment which remains for them is that discipline which pertains to the cleansing from all unrighteous-

ness,—to enable them to realize in fact what they are already reckoned.

As Christ has been judged and come off victorious, dead and risen, dead to sin and alive to God, (Rom. vi. 10), so all believers in him,—all who are "baptized by one Spirit into one body," and are "bone of his bone and flesh of his flesh,"—are counted judged and delivered, alive, free and accepted in him. The Father looks on all such as members of Christ. They are as near and dear as he, and cannot be brought to judgment in the future any more than can he. Their sins are open and manifest beforehand, and gone before to judgment, and are forgiven; but the sins of the rest of men follow after.—1. Tim. v. 24. Those whose sins have gone before to judgment and are forgiven, shall come forth to the perfect life, and the others to judgment.

Here is the New Testament distinction between the church and the world. "We know that *we* [believers in Christ] are of God, but the whole *world* lieth in the wicked one."—1. John v. 19. *Ye* are the children of light, but *they* are in darkness. "Blessed is he whose transgression is forgiven, whose sin is covered."—Ps. xxxii. 1, 2. The position or relation of the Christian is, dead and risen with, or *in*, Christ, clothed with his righteousness, and filled with and led by his Spirit. His true attitude is to *reckon* himself "dead indeed unto sin, but alive unto God, *in* Christ Jesus."—Rom. vi. 11. To such there can be no judgment in the day of Christ. His business is so to judge himself as to realize in himself what he is already reckoned in Christ. Paul says: "If we would [thus] judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be judged with the world."—1. Cor. xi. 31, 32.

The Lord is never spoken of as coming to judge the church. The future day of judgment is for the world (Ps. xcvi. 13; xcviii. 9; Acts. xvii. 31); but "*Ye* [the called out ones] are not of the world." The church is called—"the house of God." Peter does not locate their judgment in the future, but says: "The time *is come* that judgment must begin with the house of God."—1. Pet. iv. 17. God dwells in them, and they in him. What a blessed unity and fellowship in Christ!

So far from the saints of God being judged *with* the world, they are to be the world's judges. "Know ye not that the saints [made perfectly one with Christ, by the marriage at his coming,] shall judge the world?"—1. Cor. vi. 2. The next verse shows that the angels too are to be judged by the saints; and the apostle shows that it is to be in the future life, by asking: "How much more things that pertain to *this* life?

This part of God's plan for the world, and this element of the Christian's hope, are commonly overlooked. And there is a beautiful harmony of the Scriptures on this subject which is seen by but few. Seeing the plan or order of judgment—Christ first, next the church, and finally the world—would prevent people from talking of going to heaven or hell at death, and then coming back to be judged at Christ's coming. It is easy to see how, though Christ is the Judge of all,

that only the world, the evil ones, the (at present) unsaved, shall come forth to judgment. Why? Because in this age of election the Lord is calling out and training a royal priesthood to share with him in the just and gracious work of the world's judgment. For as the judgment of the first-fruits results in blessing, so will it be with the world—the later fruits. The Judge is the same and the object is the same. It shall be unto victory,—though there be many or few stripes, according to guilt or need.—Luke xii. 47, 48.

Not seeing the order of judgment,—the church in this age, and the world (both the living and the dead, 2. Tim. iv. 1) in the future age,—has caused so many to misinterpret the judgment scene of Matthew xxv. That is not a picture of the future judgment of the church and the world, or of the people of all ages, as many think and teach. It is the judgment of the nations on the earth after the Son of man comes in his glory.—Ver. 31. That the "sheep" of that scene are not the church, the bride of Christ, called out in this age, should be evident to all who have understood what is above written. They have been judged before, and are to be judges then. The overcomers are to sit with him in his throne, and have power over the nations.—Rev. ii. 26; iii. 21. They shall rule with him in judgment.—Isa. xxxii. 1; Rev. xx. 4.

The Lord's coming *for* his saints, when they are gathered together unto him, (Ps. l. 5; 2. Thess. ii. 1), is often confounded with his coming *with* his saints.—Zech. xiv. 5; 1. Thess. iii. 13. The coming of the Lord, in glory with his saints—to judge the nations (Jude 14, 15)—must be after the saints are glorified with him. "When the Lord shall build up Zion, he shall appear in his glory."—Ps. cii. 16. And when he shall thus appear, we also shall appear with him in his glory.—Col. iii. 4. Those who want *light* on this subject should not confound this appearing *with* him in glory and his coming *for* his saints.

The judgment scene in Matthew xxv. is located, by our Lord himself, after his appearing in glory, and therefore the saints are with him, fully glorified,—they having been present at the founding of the heavenly kingdom. This being so, the "sheep" of this scene cannot be the saints of former ages, because they are invited to a kingdom already in operation—a "kingdom prepared."

The judgment work of Christ covers at least two ages,—one before and one after the second coming of Christ and the marriage of the Lamb. In the first, as we have seen, is the judgment of the Lord's assistants—the saints—who with him shall judge the world. In the second, the judgment will reach the world. Read Psalm cii. 13-22, and get a glimpse of the great work of mercy and deliverance to be accomplished.

To many, the separation and the fire of Matthew xxv. seem hopeless for the "goats." But, whatever may be the final result of the fire upon them, let no one overlook the fact that there is salvation for some—the "sheep"—after the coming of the Lord and the glorification of the church. The plan of God for the salvation of the world is certainly

broader than many have thought.

And no doubt it will be a great calamity to be among the "goats."—to be of those who have lived selfishly, and having done evil, to come forth to judgment. Rom. ii. 8, 9 says there shall be "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." It is not desirable to be in that condition which calls for consignment to "the lake of fire,"—the gehenna of the New Testament,—even if it is to result, as we fully believe, in the destruction of all moral evil, and the final deliverance of its subjects "from the bondage of corruption, into the glorious liberty of the children of God."—Rom. viii. 21. How else can Christ prove himself to be "the Saviour of all men,"—"the Saviour of the world,"—and "send forth judgment unto victory," and have a sinless, painless and deathless world, in which God shall be "all in all?"—1. Tim. iv. 10; 1. John iv. 14; Matt. xii. 20; Rev. xxi. 4; 1. Cor. xv. 28. How else than by success in finally saving all for whom he gave himself a ransom (1. Tim. ii. 6) can he "see of the travail of his soul and be satisfied?" Isa. liii. 11.

But surely it is better to be a Christian now—to accept of the grace that gives a full and free pardon; that sends our sins before to judgment; and gives us a standing of completeness in Christ. Better to yield voluntarily now to the reasonable service—the easy yoke—of Christ, and train with him for a share in his glorious reign, than to walk in the hard way of the transgressor, and finally be purified by the fierce fires of judgment. The life and glory "of the age" and the fire "of the age" (and this is what the Greek word, *aionial*, usually translated "everlasting" and "eternal," means) present a great contrast, most decidedly in favor of the unselfish "sheep," but it is a much greater blessing still to be of the saints, the overcomers, called out beforehand, who shall reign with Christ in that judgment of the nations.

Oh! that many to whom this may come may know by experience the peace and joy of those who, though condemned by the law, confess their sins to him who will "abundantly pardon." For such pardon, and freedom, and completeness in Christ, and such a blessed hope, all who enjoy them have great reason to praise the Lord.

THE TWENTY-THIRD PSALM.

THE LORD is my Shepherd, I shall not want.

I shall not want REST, for he maketh me to lie down in green pastures.

I shall not want DRINK, for he leadeth me beside the still waters.

I shall not want FORGIVENESS, for he restoreth my soul.

I shall not want GUIDANCE, for he leadeth me in the paths of righteousness.

I shall not want COMPANIONSHIP, for THOU art with me.

I shall not want COMFORT, for thy rod and thy staff they comfort me.

I shall not want FOOD, for thou preparest a table before me.

I shall not want JOY, for thou anointest my head with oil.

I shall not want ANYTHING, for my cup runneth over.

I shall not want anything in Time, for goodness and mercy shall follow me all the days of my life.

I shall not want anything in Eternity, for I shall dwell in the house of the LORD forever.—*Selected by W. I. Mann.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Jacob, a Prince with God.—Gen. xxxii. 1-32.

(Lesson for Sept. 15.)

GOLDEN TEXT.—Men ought always to pray, and not to faint.—Luke xviii. 1.

INTRODUCTION.—This lesson is supposed to include Jacob's experiences from Bethel to his return and settlement.—Gen. xxix. to xxxiii. Jacob's dream at Bethel was an inspiration to him. From that time he sat out briskly on his journey of about 500 miles, and came to the land east of the Euphrates. On nearing his uncle's home he cometh to the well of Haran, where three flocks of sheep were waiting to be watered. He had a conversation with the shepherds, who knew Laban, his uncle; and meanwhile his cousin Rachel came with her father's sheep. She was a shepherdess. Jacob gallantly interfered, rolled the stone from the well, and watered his uncle's sheep. He kissed his cousin, and with tears in his eyes, told her who he was. She ran and told her father, who came out to meet Jacob, and received him with a warm welcome.

Jacob visited for a month. Then Laban proposed that he should have wages for his work. And as Jacob loved the beautiful Rachel, and was too poor to buy her for his wife, he offered to serve Laban seven years for her. This was agreed to, and these years seemed but a few days, because of his love for her. On the wedding night, Jacob was deceived by Laban, who substituted Leah for Rachel. The man who tricked his own father was tricked by his father-in-law. Jacob was compelled to work seven years more for Rachel. By these wives, and their handmaids, whom according to the custom of the times he married, Jacob's house was built up. Leah was not loved like Rachel, and the Lord gave her children, while for a time Rachel was barren. Reuben, Simeon, Levi and Judah were born of Leah. In grief for her barrenness, Rachel gave her maid Bilhah to Jacob for a wife, and she was the mother of Dan and Naphtali—whom Rachel owned as her own sons. Then Leah's maid, Zilpah, became Jacob's wife, and was the mother of Gad and Asher—whom Leah owned as her own sons. Later, Leah herself bare Issacher, Zebulun and Dinah. Finally God heard Rachel's prayer, and she had a son, Joseph. And she said: "The Lord shall add to me another son." This was Benjamin, at whose birth Rachel died.—xxxv. 16-20.

In Leah and Rachel (who built the house of Israel,—Ruth iv. 11) we see a picture of the Jewish and Gospel churches, and in the twice seven years which Jacob served for Rachel, a picture of the two equal dispensations,—which makes Jacob a type of Christ. The Gospel church was the ideal, but the Jewish church (like Leah, "tender-eyed,") was first and fruitful.—See "Leah and Rachel," in MOSES AND CHRIST.

After Joseph was born, the fourteen years being ended, Jacob proposed to leave Laban; but Laban, convinced that the Lord had blessed him for Jacob's sake, urged him to remain. And he agreed to accept for wages the speckled and spotted cattle and goats and the brown sheep. These were commonly scarce, but understanding something of prenatal possibilities, by an ingenious device he managed to have many born so marked, and he rapidly became rich. Laban naturally was offended; and, in response to a call of the Lord, Jacob departed secretly during Laban's absence, taking with him his wives, family and property. Rachel, under the impression that her father had wronged Jacob, stole his images. Laban was again offended, and pursued the fleeing party, and on overtaking them complained bitterly of the secret flight and the stealing of his gods. Jacob excused his flight by saying he was afraid Laban would take his wives from him; and he, not knowing that Rachel

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EDITOR'S APPOINTMENTS.

Sept. 15., Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Sept. 22, Owen Sound, Ont., 10:30 a. m., and 7:30 p. m., in the Baptist church.

Sept. 29, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Oct. 5, and 6, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 279.*)

was the guilty one, proposed the death of whoever had stolen the gods. Diligent search was made for them, but Rachel succeeded in hiding them so they were not found. This gave Jacob an excuse for making complaint against Laban, and he proudly commended his own course, claiming that the Lord had prospered him.

Then the two men made a covenant of peace, set up a monument of stones, and ate together upon it. In the Hebrew tongue it was called Galeed, meaning "The heap of witness;" and Mizpah,—meaning "A beacon, or watch-tower,"—for he said: "The Lord watch between me and thee, when we are absent one from another." There they agreed not to harm each other, and in the morning Laban bade them all an affectionate farewell, and returned home.

I. THE AVENGER NEAR.—Vs. 1-23. Jacob went on his way, and the angels of God met him. Nothing is said of their message; but their company was encouraging. He said: "This is God's host."

He was approaching the country of Esau, the brother whom he had supplanted, and who had threatened to kill him. Jacob's conscience may have been troubled; at least, he was afraid. He first sent messengers to tell Esau of his coming,—as "Thy servant Jacob,"—and of his prosperity; and he made a plea for favor in his sight. He was further troubled by the news that Esau was coming to meet him with 400 men. There is no word of threatening from Esau, but such an army was ominous, and, remembering the past, Jacob was greatly afraid and distressed. A guilty conscience often makes men afraid. He took the precaution to divide his people and animals into two bands, so that if Esau should smite one band, the other might escape. Jacob did not wish to fight his brother, but prayed earnestly to God for deliverance, reminding him of his promise.—Vs. 9-12.

Next morning he made up a great present for Esau, five generous droves, each of a different kind of animal, and sent them ahead at intervals, to be presented one by one. The foremost, when questioned by Esau, was to say, in substance: "These are a present from thy *servant* Jacob to my *lord* Esau." All the servants were to say about the same. The supplanter, the supervisor, the master, put himself in the place of a servant. He would reconcile his brother by kindness and real benefits. Thus the saints, reigning with Christ, shall serve their brethren. The greatest—Christ himself—is servant of all.

Was it cowardice, or wise policy, that made Jacob send his wives, his children and servants over the stream between him and his brother? He probably knew that Esau had no grudge against any but himself.

II. THE HEAVENLY ANTAGONIST.—Vs. 24-26. Jacob was left alone with the Angel of the Lord. They wrestled till morning. In one sense it was like a night of earnest prayer; but in this case the Angel was the aggressor. He wrestled with Jacob, who needed to be humbled. To this end the Angel finally put Jacob's thigh out of joint—a severe treatment for Jacob's good. His prayerful attitude is expressed in his reply to the Angel's proposal to leave him: "I will *not* let thee go, except thou bless me." Surely this was prevailing prayer. He conquered only when humbled. God has all needed power at his disposal to conquer the most obstinate. He is always ready to bless the true suppliant.

III. JACOB BECOMES ISRAEL.—Vs. 27-32. In answer to Jacob's prayer the Angel said: "What is thy name?" He answered: "Jacob." Then He changed his name to Israel,—"a prince with God." This was because he had "striven with God and men, and prevailed." Jacob represents the natural man condition, in himself and the nation; and Israel represents the spiritual man—the overcomer. "He shall turn away

ungodliness from Jacob." The change of name was a type of regeneration, or putting on Christ. "To him that overcometh will I give power over the nations."

Jacob asked the Angel his name, but the request was not granted in words. Perhaps he only asked from curiosity. But the Angel blessed him, and the name he gave the place,—Penuel, "the face of God,"—shows that Jacob knew. He said: "I have seen God [in the person of the Angel] face to face, and my life is preserved."

As Jacob passed over Penuel, the sun rose upon him (like God's sunshine within) and he halted on his thigh. He had not fully recovered after the struggle with the Angel. But, better be maimed in body as Israel, than to be maimed in mind as Jacob. Physical ailments may be blessings in disguise.

IV. THE RECONCILIATION.—Chapter xxxiii. Jacob, with his new experience, was now ready to meet Esau. He put those he loved most in the rear, and went ahead himself. He bowed seven times before Esau, but he, all melted now, rushed forward and affectionately embraced and kissed Jacob. He treated them all kindly. He even objected to keeping the present, but finally consented. He offered Jacob an armed escort, which was refused. Esau returned to Seir, and Jacob followed gently till he found a good place for his family and herds, and established them in peace. God's promise, made at Bethel, to bring him back, was fulfilled.

The lives of the two men ran in different channels. We have in them a picture of God's plan of election and non-election. Jesus said: "The first shall be last, and the last first." Esau, though disinherited, was blessed and reconciled. The brothers met in peace at the burial of their father.—Gen. xxxv. 29. See "Jacob and Esau," in MOSES AND CHRIST.

Temperance Lesson.—Prov. xxiii. 28-35.
(Lesson for Sept. 22.)

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. xx. 1.

INTRODUCTION.—The Book of Proverbs is a collection of wise men's words. In the section of our lesson (xxiii. 15-35), the teacher recommends wisdom, and mentions several hindrances to its attainment, such as envy of sinners, gluttony, ill treatment of parents, licentiousness and drunkenness. The last is our present lesson.

I have before me an allegory in which the drunkard's career is represented as "A Journey on the Black Valley Railroad." From this I will condense some statements, and make remarks.

I. STARTING FROM THE CRYSTAL RIVER COUNTRY.—This is the land where all children are born. It is well supplied with pure water. Living springs are found everywhere, which form many rivulets, which, flowing together, form at last the great Crystal River, which is yet to irrigate and transform the whole Black Valley Country. See John vii. 37-39; Rev. xxii. 1, 2, 17.

In this country are many flourishing villages and cities. The people are famed for their health, thrift, and good character. Nearly all live in their own houses. No police force is needed. Prisons, almshouses and lunatic asylums are almost unknown. The taxes are mainly to support educational institutions, to improve the country, and to aid those ruined by travel on the Black Valley Railroad. Some of these have been induced to live in this good land, because of its excellent water and the good effect on them and their children. Before leaving the Black Valley they were very poor, and lived wretchedly, but now are comfortable and happy.

All who journey to the Black Valley Country start from the Crystal River Country. Every drunkard was once an innocent child, and afterward a moderate drinker, never intending to become

a drunkard. No one ever became a drunkard who refused to drink the first glass. Every wretched home is made out of a possible happy one. Every slave of vice is made of a soul created for freedom.

Governer Rice, of Massachusetts, is reported as having said that he found the average age of the inmates of State prisons was only 24 years; that they were not trained and educated people fallen, but mostly those who had not been trained to virtue. Very few begin the use of tobacco and strong drink after they are of age.

II. IN THE BLACK VALLEY COUNTRY.—Vs. 29, 30. The Black Valley Country joins the Crystal River Land, and it is hard to tell where the change begins. Gradually the country becomes rough, stony, barren. The people are poorer, and infested with many diseases. Vice and crime abound. Prisons and poorhouses take the place of churches and school-houses. Pain and sorrow prevail. The tendency is worse and worse.

"Who hath woe? who hath sorrow?" The woes are too great and many to name separately. They are woes to self, wife, and children. "Who hath contentions?" quarrels and bickerings. Evil words, often spoken unwittingly, stir up strife and wrath. "Who hath babbling?" foolish, vile talk, noisy demonstrations, revelation of secrets. Poverty, idleness, crime, fear of punishment. Nothing goes right. "Who hath wounds without cause?" How many injuries to self and others come by drunkenness! "Who hath redness of eyes?" and general disfigurement of the countenance. All these follow the drinking habit; and it tends to the increase of its power.

III. BLACK VALLEY RAILROAD TIME TABLE.—All who take this road start at Sippington or Medicineville. They do not intend to go far. These places are near to the Crystal River Land.

The stations on this "Great Central Fast Route," are Sippington, Medicineville, Tippleton, Topersville, Drunkard's Curve, Rowdyville, Quarrelton, Riotville, Beggarstown, Woeland, Gamblersville, Fightington, Brothelton, Pitfall, Robber's Den, Prisonton, Deliriumton, Demonland, Hornet's Nest Thicket, Screech Owl Forest, Horrorland, Serpentland, Maniacville, Idiot Flats, Black Valley, Great Desert, Cloud Land, Thunder Land, Storm Land, Tornado Gorge, Flood Crossing, and Destruction.

There is no danger of collisions, as no up trains are run over the road. Tickets are sold at all liquor shops.

IV. INDUCEMENTS TO TRAVEL ON THIS ROAD.—Ver. 31. Red wine. Such wines were most esteemed in the East. Its beaded bubbles are a special attraction. "When it goeth down smoothly." Appetite attracts many. The first effect is exhilarating. Some yield to custom—social influences. The attractions of "respectable (?) saloons" are often great. The wise man says: "Look not thou upon the wine." Do not go in the way of temptation. He who goes in the way of temptation is already more than half fallen.

V. THE END OF THE ROAD.—Vs. 32-35. It is deceitful and bites like the serpent, and stings like an adder. These are poisonous, deadly. Wine excites lust and defiles the imagination. The revised version of verse 33 suggests delirium tremens. The tongue is perverse when the brain is fired by intoxication. The state of the drunken man is like a sailor asleep at his post or in a storm. He is insensible to peril, and he endangers others. He is subject to all manner of abuses, and realizes it not. And, worst of all, he is enslaved to the habit, and seeks the cup again. The life of such a man, and the life of his family, is like a terrible hell.

VI. WHAT SHALL WE DO ABOUT IT? 1. Never begin. Keep away from drinking places and drinking company. 2. Do what you can to keep others from beginning;—by living right and voting right, throw all your influence against the liquor traffic and the drinking customs in society. 3. Do what you can to restore those who are on the downward way.

(We omit the Review lesson for Sept. 29.)

ETERNAL SUFFERING.

(*Concluded.*)

THE last of the four questions in the sermon on "The Eternal Suffering of the Wicked," which I have been reviewing, is, "Who are the ones to endure it?" In reply to this I will not follow the order of the preacher's quotations. Many of them have been incidentally considered.

I have admitted that God's plan has a hell—a gehenna fire—in it. The preacher of the sermon admitted that the fire is not literal. I think I have proved in the last article that it is not endless. Then the correct answer to the fourth question is, "*None* shall endure endless suffering."

But the assumption of the preacher is that the "wicked" shall endure it. Who are the wicked? Well, the Scriptures teach that "*All* have sinned, and come short of the glory of God." But it is assumed that it means those who die impenitent, and remain "incorrigibly wicked." But it cannot be proved that any will be incorrigible—bad beyond all hope of correction or improvement. It has been proved by the Word that Christ will succeed in his mission of destroying death, taking away the sin of the world, and reconciling all unto himself, so that sin, pain and death shall be no more, and God shall be all in all.

It cannot be proved that death is an insurmountable obstacle in the way of the Lord reaching those who die in sin and impenitence. It has been proved that the Sodomites are to be restored and blessed, and that "All Israel [who rejected Christ when he came] shall be saved," after the church is exalted to glory.

People often speak of those who are hopelessly and eternally lost, but there is no Scriptural proof of such a state of things. All are lost until found. But the Son of man came to seek and to save the lost; and there is abundant Scriptural proof that he will succeed—that he will not fail nor be discouraged. To them that *are* lost, the gospel is hid by the blinding influence of the god of this world, (2. Cor. iv. 3, 4) and they are "alienated from the life of God through the ignorance that is in them," (Eph. iv. 18); but the plan and kingdom of the god of this world are to be upset, and all shall be brought to the knowledge of the truth, and therefore to eternal life. 1. Tim. ii. 4-6; John xvii. 3.

The Scriptures that speak of men perishing and being destroyed are used to define the class who shall suffer endless torment. But it has been proved that men are restored and blessed after they perish, or return after destruction.—Ps. xc. 3. All destructions are on the Adamic plane, and resurrection is redemptive, and puts men on the plane of the Second Adam, where there is no death.

It is generally assumed that the poor, dead, lost sinners—the unsaved or unquickened world—are the ones who shall suffer the greatest punishment, or the fire of hell; but is it not true that "sinners in Zion" are threatened with the severest punishment? Is it not true that "death without mercy" is the severest punishment of the Mosaic law, (Heb. x. 28, 29) which was the basis of the old covenant? And is it not also true that the "sorer punishment," (which is to correct, and not to kill), can only be administered to those who have been "redeemed from the curse of the law,"—which is death? As the wages of sin is death, does not resurrection remove from the realm of death, and bring into the realm of life and righteousness? The relation of men must be changed from the old covenant of death to the new covenant of life, before they can be judged by the Son of man. Hence it is said: "The Lord shall judge *his people*."—Heb. x. 30. And this is in connection with the application of the "sorer punishment" than "death without mercy." There is Scrip-

tural room and reason for many to change their mind concerning *who* shall suffer the fires of hell.

Jesus was talking to his Jewish disciples when he spoke of hell—using the fire of *gehenna*, "the valley of Hinnom,"—with which they were familiar,—as an illustration of his method of purifying discipline. Only in the gospels and the Epistle of James (which was written to the twelve tribes) was *gehenna* used. It is not once used in all the New Testament writings to the Gentiles. But the idea of being subjected to fiery trials, purified by fire, and saved so as by fire, is not lacking in the epistles. This confirms our view that Jesus used *gehenna* (rendered *hell*), which was the place for the destruction of physical corruption, as an illustration of God's method of destroying moral corruption. Such disciplinary punishment is more severe than death, and it is for those who sin wilfully under the conditions of the new covenant. "Whom the Lord loveth he chasteneth, [punishes to correct and purify], and scourgeth every son whom he receiveth, * * that we might be partakers of his holiness."—Heb. xii. 6-10.

This Bible doctrine of hell gives no warrant for the fearful dogma of hopeless or endless suffering; and yet it gives no ground for the idea that men may sin with impunity. Every man will be rewarded according to his works; and yet the judgment of Christ shall be unto victory. Life, righteousness and love shall be triumphant.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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EXTRACTS FROM LETTERS.

Slow but Sure.

I NOW inclose you money for my subscription on the HOPE, and for a copy of MOSES AND CHRIST.

I want to express my best wishes for all HOPE readers. I am enjoying "the good tidings of great joy, which shall be unto all people." I am a firm believer in the great hope for all mankind, and the full victory over death and sin.

I lend my HOPE to all who will read it. Some say it is good sound reason. Others can hardly believe it, but say they wish all mankind might be saved. I ask them if they think they are better than their Creator, "Who will have all men to be saved, and to come to the knowledge of the truth."

But, the light is coming, slow but sure, and none can stop its great work among the nations of the earth.

ALBION, N. Y. F. O. B.

Recognized as Truth.

I RECEIVED the HOPE for August 15, yesterday; and I want to thank you very much for your explanation of Isaiah lv. 6. It was immediately borne in on my understanding, and recognized as truth; and I was surprised that I had not seen it before, because I have to frequently show brethren how they are mixed on dispensational truths. But the Spirit, I have frequently noticed, uses different ways and means of teaching the children of God. How blessed and joyous are the plans of God when understood!

To my wife and myself the future looks exceedingly joyous and bright. But we are also blessed in the present because of communion with the Father, the Christ, the Holy Spirit, and the saints.

Wife and I are rejoiced because of Mrs. Paton's recovery. We have been praying for her. Please find inclosed five dollars. Please send the HOPE for a year to the two following names, * * *, and the balance use for yourself. In giving thus I am giving to the Lord, and shall expect the matter, as to my name, to remain between yourself, the Lord, and myself. The mainspring of my rewards and expectations is Psalm lxii. 5. God bless you. * *.

Still Confuting Error.

SOME kind-hearted brother continues the HOPE to my address, for which I am truly thankful; and the more so, as the paper seems to increase in its boldness in setting forth the truths of God's precious promises of ransom from death; the intelligent likeness of himself and his Son; the duality of the mysterious God-head—"Male and female created he them." Truly great is the mystery of Godliness.

I am still under much opposition, confuting the erroneous and blasphemous doctrine of endless torment. In conversation with me, a professed holiness preacher confessed to the falsity of the eternal torment theory, but said that it would not *do* to preach the opposite view, as it would undermine all the revival spirit of evangelism; that it was necessary to scare people into religion(?); that all interest would die out without such preaching; and it is best to continue the deception, as it gives some zest to revivals.

A false foundation underlies an unsafe building; and "no lie is of the truth." I am persuaded that many preachers are convinced of the falsity of the doctrine of endless punishment, but have not the courage, or honesty, to declare themselves in favor of the truth of God's Son being "the Saviour of all men;" as they would, or might, "lose their calling," as I have heard them express it. They teach for hire.

When the Word of God tells me he will destroy death, I must believe it. After *man's* destruction, God will restore *him* to life.—See Ps. xc. 3. After

a thousand years.—See Rev. xx. 5. If preachers would give more credit to the interest God, the Creator, has himself in his creature, man, and less attention to self-interest and fear of non-support, we would have less blasphemy from the pulpit, and more praise of God for his goodness to the children of men.

I write to let you know that, although seventy-five years old, yet I have a sound mind in regard to God's "Plan of the Ages," and the Ransom.

May you long live to write such articles as "The Spirit's Work." Yours in the largest hope, DR. J. COBB.

Missionary Work.

I THANK you much for the papers and booklets sent me for missionary work at the Convention at Cleveland. All have been scattered except a few of the HOPES, which will be used this week, by God's grace.

I have struck a new vein in my work. It is to cover a book and write within on the title page, and without on the cover,

"CIRCULATED IN THE NAME OF THE LORD. READ PRAYERFULLY AND PASS ON."

Among other books I have the DAY DAWN out; and I will trouble you to post a MOSES AND CHRIST to the two following-named persons, * * *, who have promised to read and circulate. And mail two copies of the same to me, and also two of your ten-cent booklets and a few tracts, which may the Lord use. I inclose two dollars.

If you like to use this letter in the HOPE, please do so, omitting my name and all names. * *.

Happy in the Lord.

I PRAISE the Lord that I am able to write a little every day. I am able to walk around some, but cannot work much. The outward man is failing, but the inward is all right. I am waiting for Christ to come and call me home. Praise the Lord!

I will now send you a few more stamps for the HOPE. I love to read it. I spend a part of my time reading the Bible and good books and papers, and singing the songs of Zion. I expect to meet you in heaven.

Every one who lives to please God has a right to expect his protection, his direction and help; not every hour only, but every moment of his life. It is more than mere sentiment to live; it is a serious reality, in which the hand and heart and head are all enlisted. The only way, therefore, for the Christian is to commit himself habitually, sincerely, unhesitatingly and with Godly trust into the hands of him who warrants us in believing that all things work for our good.

I am glad I ever learned the precious truth concerning the indwelling Christ. I can say with Paul: "I live, yet not I, but Christ lives in me," the hope of glory. Praise his name! Your brother,

BELLEVUE, MICH. C. B. W.

Father at the Helm.

I RECEIVED the tracts you sent me, and I want more. My heart goes out with them. It seems as though they would find a place with every Christian. I have a desire to spread the good tidings. My circle has been small; but I feel like scaling the line and sending it broadcast, not knowing which shall prosper, this or that. It seems many times that these deeper truths fall as did the parables on Jewish ears. I see many, that formerly rested serenely in these old creeds, are now restless and not satisfied—sheep without a shepherd. Are they not ready for the plain truth—ears ready to hear? Many attachments to the word are planted here, but they do not harmonize. Our preachers sometimes speak of nearing a change, but leave us waiting for daylight; and how shall we hear without a preacher?

I will inclose a draft; send value in same tracts.

I had written the above before hear-

ing of your family affliction. I now change the order. Send me tracts of your own selection; and I will inclose an order for your special benefit. I hope Sister Paton is still improving. [So she is.—ED.] I am very nearly too blind to read, but I can think, and enjoy the truths that I have read. I am very glad that I have learned to trust in an all-wise God. It is such a comfort to me to see and feel that he is at the helm. I hardly feel like dictating a request. I feel that I am in his hands, and he knows what is best.

You may send me one MOSES AND CHRIST with the tracts, and use the rest for your family benefit.

"I will both lay me down and sleep in peace, for thou, Lord, only makest me to dwell in safety." Love to all the HOPE family. L. S. G.

MOSCOW, IDAHO.

The Chronology.

I HAVE been reading your work, and also R's., on the time of the beginning and ending of the different ages. You will confer a great favor upon me by sending me Scripture references to prove the beginning and ending of the time of the Judges. The reason I ask is, I am a member of the Church of God, and one preacher claims you are wrong by seventeen years in the ending of the 6000 years. C. P.

FELIDA, WASH.

REPLY.—I have not tried to make a "Bible Chronology," but have accepted and used Bowen's, because it claims to be simply a *Bible* chronology,—giving every year mentioned in the Bible, in the line between Adam and Cyrus, and adds no more. Since the rise of the Persian power, the combination between Astronomy and History enables men to reckon time accurately. "Ptolemy's Canon,"—usually accepted as correct, except by a few who find it necessary to modify history to fit their theories,—fixes upon B. C. 536 as the first year of Cyrus. According to this Chronology, the Bible gives the time from Adam to the first year of Cyrus as 3,592 years—making the 6000 years end with the Jewish civil year in 1873.

The brother does not say why the "preacher" mentioned says this Chronology is wrong "seventeen years," and therefore I cannot consider it. Bishop Usher shortens the time of the kings eighteen years, by confounding the time when the Jewish people *began* to go into captivity with the time the process was complete, where the seventy years of the desolation of Jerusalem began.

I have no other Scriptures to give concerning "the beginning and ending of the time of the Judges," than are given in DAY DAWN, pages 108 and 109, third edition. I there confess "difficulties," but show how I think the New Testament supplements and complements the Old Testament record.

One thing I would say in favor of Bowen's Chronology, is, that it serves as a key to several other time arguments given in DAY DAWN. The harmony between these time arguments, some of which are, and some are not, dependent on the Chronology, is to me an evidence in favor both of the arguments and the Chronology.—See "Summary," in DAY DAWN. Of all the many Chronologies, this is the only one on which there *can* be developed a harmonious ending of the prophetic periods: as "The Two Dispensations," and "The Times of the Gentiles." (Let anyone who has another Chronology try it.) And yet the Chronology was published to the world long before these time arguments were thought of.

Then "the signs of the times," concerning Israel, the church, and the nations, are all in harmony with the claim, based upon the Chronology and the other time arguments, that the day dawn is here, that the old order is passing away, and the new coming in.—See "Bible Chronology," in DAY DAWN. I see no reason for regret concerning the definiteness of our claim.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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GOSPEL AND EXPERIENCE.

In Romans i. 16, Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation; to the Jew first, and also to the Greek."

The word gospel means good news, and that it is "good tidings of great joy to all people," was declared by the angels at the birth of the Saviour of the world.—Luke ii. 10. It was not merely goodnews to those living at any one time, but it includes all,—reaching back from the time of the angel's announcement to the beginning of human life, and forward as long as men shall be born into our world. It includes not only those in the flesh, but also the dead; otherwise it could not be good tidings for all people. We are plainly told that Christ is to judge both the living and the dead, and we have seen that his judgment shall be unto victory,—the victory of light over darkness, of righteousness over sin, and life over death. Failing to see its full scope—that it is for the dead as well as the living—has prevented many from seeing the plain revelation that "the gospel was preached *also* to them that are dead," for the very purpose "that they might be judged according to [or on the same principle as] men in the flesh, but live according to God in the spirit." 1. Pet. iv. 6. If the gospel had been preached to them only when they were in the flesh, such a statement would be meaningless, and it would not be an illustration at all of the judgment of the dead, mentioned in the preceding verse.

The gospel is not an offer, as many seem to think, but an all-comprehensive proclamation of facts. We do not offer Christ to men. He is not ours to offer. God does not offer Christ to men. He was God's offering in the sense of a sacrifice; but in making that sacrifice for all mankind, he was God's gift to all—"the unspeakable gift." There is a clear difference between an offer and a gift. Sometimes we sing:

> "One offer of salvation,
> To all the world make known;"

but that is not a Bible mode of expression. It proclaims salvation full and free for all. Christ came to "proclaim liberty to the captives, and the opening of the prison to

them that are bound."—Isa. lxi. 1. They are legally free, and have a right to walk out. "But what if they will not?" we are often asked. Of course, they will not, and cannot, walk out until they know the truth that they are legally free—a truth that but few know as yet. But Jesus says: "Ye *shall* know the truth, and the truth *shall* make you free."

The poor sinner, lost and dead in sin, does not need to *make* his peace with God. How could he? "*He* is our peace, * * and came and preached peace to them that were far off [the Gentiles], and to them that were nigh."—Eph. ii. 14-17. All that anyone can or need do in this matter is to accept Christ as our peace—to realize the truth that he *is* our peace. As soon as this truth *is* realized, there is peace and joy in the Holy Spirit.—Rom. v. 1-5. To know this great gospel truth is to know that there is no barrier between God and man, nor between man and man. It is emphatically the gospel of "peace on earth, goodwill toward men." This gospel is the power of God unto [a practical] salvation, to all who believe and know the truth.

There is a marked difference between our method of treating this subject and the common method. The common way is to come before the people and offer them salvation upon conditions. But the gospel is a proclamation of Christ, a full and free and all-sufficient Saviour. He is our righteousness, our life, our peace. "God has made him unto us, wisdom, righteousness, sanctification and redemption." The righteousness that all can have is the righteousness of Christ. We can have none of our own. "Our righteousness is as filthy rags." That is all it ever can be. That is one reason why we need another kind of righteousness. We need not a patched righteousness, but a perfect righteousness,—one that is absolute. "The Lord is our righteousness." "Blessed is the man whose transgression is forgiven, whose sin is covered."—Ps. xxxii. 1; Rom. iv. 7, 8.

Some think that what is needed is to have our robes cleansed. The idea is to make them as clean as you can, and the Lord will do the rest. "Well," says one, "does not the Bible say that the great multitude washed their robes, and made them white in the blood of the Lamb?" Yes, there is a class who have to do that. But where did they get their robes? Did they wash their filthy rags? After they had washed them they would be rags still. That class evidently are Christians who had defiled their garments. When the Lord receives us he gives us a white robe, and tells us to keep it clean. He does not tell us to go to work and patch up our own garments and make them clean. But he gives us the righteousness of Christ, pure and perfect, and it is the business of the Christian to keep this robe clean, to keep himself unspotted from the world; and the great multitude who wash their robes and make them white in the blood of the Lamb, are those who have defiled their garments, whose garments have become spotted. The apostle cautions his brethren to beware "lest a root of bitterness springing up trouble you, and thereby many be defiled."—

Heb. xii. 16. Those who thus wash their robes are not said to be crowned. They stand before the throne of God, and serve him day and night in his temple. They are not with Christ in his throne. They have no crowns on their heads. They have palms of victory, but no crowns of glory.—See Rev. vii. 9-15.

Those who are crowned are a small number, but the bloodwashed ones are "a great multitude, whom no man could number." Many get the idea that there are but few to be saved from the Scriptures that speak of the little flock. How do they harmonize this with the idea of the great multitude whom no man can number? They are two different classes, yet both are saved. One class is to reign with Christ in his throne over all nations; the other class is spoken of as serving instead of ruling.

There is an important lesson to be learned as to how we come into possession of the righteousness of Christ. We often hear people talk of their feelings, and judge their faith by their feelings. They are up today and down tomorrow; the child of God today and the devil's child tomorrow. Now, the Scriptures plainly teach that when God converts a man he stays converted. A person once begotten of the Spirit of God will stay so. As well think that a person could be born into this world and born out of it continually, as that they could have this work done over and over again in the spiritual sense.

Men cannot convert themselves. In the parables of the lost sheep and the lost piece of silver, they did not make the first move. They could not. How could they make the first move toward God? How can a person who is dead come to God? How can a person who is unquickened by his Spirit seek the Lord? He cannot. In the parable of the lost sheep, the Shepherd sought after the sheep. How long did he seek? Until he got discouraged and gave it up? No; he sought until he found it; and he brought it home. The Shepherd makes the first move.

In the case of the piece of silver, it did not find itself. It was lost, and it was found by the woman. It was not so with the prodigal son. Why did not the father send out a message after the son? Why did he not go after him and bring him home? The shepherd went after the sheep and searched until he found it. The woman searched for the silver until she found it. But the father let his son stay away just as long as he wanted to; and then he came back. He came home on account of his suffering. He was starved out. He could not find even husks to eat. Then he came to his senses. It is said that he "came to himself." What does that mean? He had been asleep and accounted dead, but not in the absolute sense, remember. He had lived in the father's house once. He had had some experience. He had gone away willingly, and he was allowed to remain until he was perfectly willing to come back. Then the father went and met him. God says to the backslider: "Return unto me, and I will return unto you." This is not said to the unconverted sinner. God does the first work himself.

Then after a person is quickened by the Spirit of God, he has some degree of responsibility in the matter. There is something for him to do. If he is disobedient and careless, he must suffer the consequences.

Doubtless there is much concerning this matter of righteousness that has not been well understood. Two ideas are suggested—the forgiveness of sin, and the blotting out of sin. Acts ii. 38 speaks of the remission of sins, and Acts iii. 19 speaks of the blotting out of sins at the *parousia* of Jesus Christ. When are our sins blotted out? When are they remembered no more? When are they removed as far as the east is from the west? That is an infinite distance. Is it at conversion? Is it when a man receives the Lord Jesus Christ at first? So far as these passages relate to remission, or forgiveness of sins, no doubt they apply at conversion—securing "the remission of sins that are past." But if they be taken as relating to cleansing from the sinful nature, then the blotting out is not at conversion, but at the *parousia*, or presence, of Christ. Otherwise, how could there be any room for the conflict, the warfare, the struggle, if the believer were made perfect at the first?

The apostle distinctly says: "When I would do good, evil is present with me." Then he adds: "It is no more I that do it, but sin that dwelleth in me." Some, seeing this, have come to the conclusion that the apostle, in Rom. vii., is not describing a Christian at all; that he is describing an unconverted man's experience, and that until he gets free from that condition of things, he does not know anything about Christ by experience. But can it be true that he is speaking of the unconverted man when he says: "I delight in the law of God after the inward man?" The man dead in sin has no delight in the law of God. The apostle plainly tells us that the carnal mind is enmity against God, that it is not subject to the law of God, neither indeed can be. He does not say that it is *at* enmity, as if it might be converted and brought over, but it *is* enmity, and cannot be subject to his will. "They that are in the flesh cannot please God." They are on the dark side. They are children of the wicked one, children of the flesh, children of wrath.

Then how could the apostle be describing their experience when he says: "I delight in the law of God after the inward man?" He further says: "I find a law in my members warring against the law of my mind." Is this struggle, this warfare, the experience of an unconverted man? I appeal to the experience of every Christian: Is not the apostle describing your personal conflict? When people reach a condition in which they have no sympathy with the apostle in that chapter, there is something wrong with them. When you find yourselves weary and faint in well-doing, when you are almost discouraged and feel yourself imperfect, you may realize this to be in your natural flesh life. If you find you are contending; if you find you loathe yourself on account of imperfections, and that you delight in the law of the Lord after the inward man, you have very good evidence that you are a child

of God, that your name is in the Lamb's book of life. "It is not I that do it, but sin that dwelleth in me."

Before you were converted your name was written in the book of death. Then you were on the enemy's side. Then you had a dormant spiritual nature, away down deep and covered up, like the germ of a mighty oak in the acorn. All your energies were given to the animal life. Now that the spiritual nature has been quickened, you have been brought forward into the higher state, and God does not count you in the old. Think what is meant when he says: "Blessed is the man to whom the Lord will not impute iniquity." There is more in that than many suppose. If there were not sin in their members—if sin were blotted out—it would not need to be covered. Sinful in nature and yet counted righteous!

It is not the natural man, mind you, not the old nature that is counted good, nor the sin associated with the lower nature. He reckons the new man, one that is going to be born into his kingdom, glorified with Christ, in due time. That is why it is said, "Whom he called, them he also justified, and whom he justified, them he also glorified." He looks forward to the time when his child shall be delivered from this body of death, when his sins are to be blotted out. Then indeed there will be absolute freedom.

There is a vast difference between sins being remitted, or covered, and being completely blotted out. He who receives the Lord Jesus Christ, confessing his sins, receives pardon. It is said: "Let the wicked forsake his way, and the unrighteous man his thought, and let him return to the Lord, and he will have mercy, and abundantly pardon." Peter said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Paul says: "Therefore, being justified, by faith we have peace with God, through our Lord Jesus Christ." He is our peace and our righteousness, but personally we have neither in the full sense. We are not perfectly holy. We are called to perfection, and we are to go on, and not turn back. The duty is to move onward. If we were perfectly righteous, there would be no struggle. We would not need to go up to the help of the Lord against the mighty.

Though imperfect in self, in him we are complete. Our Lord was speaking of this when he said: "In the world ye shall have tribulation, but in me ye shall have peace." Have you not sometimes realized this? When you thought of the Lord, of our standing in him, of our blessed hope, of his love and victory, your mind would be full of peace and rest; and then, unexpectedly, something would come in to disturb and cause anxiety and unrest.

It is of great importance on which side we count ourselves. We are to reckon ourselves on the risen side. Paul said: "In that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God."—Rom. vi. 10, 11. Christ really died to sin. We have not fully died unto sin yet, and we

have not yet been fully raised up into the life of God. But we are to so reckon ourselves. Count yourselves on the living side, and you will have comfort and joy and peace in all your trouble; and also help in the struggle.

In connection with this subject, a question about baptism is suggested. What is real baptism? Is there any difference between the real and the symbolic baptism? Christ was baptized in symbol. He went into the water and came out again. We call it his baptism. Now, was it not only the shadow of his real baptism? It seems to me that to ask the question is all that is necessary; but we are not left to inference. You remember, after that, when the mother brought her two sons to Jesus, requesting for them high positions in his kingdom, that he said to them: "Are ye able to drink of my cup, and to be baptized with the baptism that I am baptized with?" Again he said: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." That is substantially the same expression Paul uses when he says: "O wretched man that I am, who shall deliver me?" Jesus Christ himself has been through the process, and we are to follow him.

I am glad that Christ did not go through instead of me. Some people rejoice to believe they have Christ for their Substitute. I am glad he is not my Substitute. There is not a word in the whole Bible to show that Christ died instead of man. If he died instead of man, he also rose instead of man; and that would leave us all out. You know a substitute does not require a following. A man goes to war for another. The first one stays at home. He is entirely free from responsibility in the case. So it would be if Christ were our Substitute. But I rejoice that it is our privilege, and a part of the great plan of God in bringing us unto himself, that we should follow Christ. He is our Forerunner. And so we are called upon to be baptized with his baptism. We are to be conformed to his death, in order that we may have a share in his life.

When Christ was baptized in water, it was only a symbol, a sign, a shadow of the great reality. Paul tells us that he died to sin, and that he was raised unto the life of God. Then that was his baptism. He passed through death into freedom of life. Whom therefore the Son shall make free, shall be free indeed,—free from the bondage of corruption; free from the carnal nature in which sin inheres; free from every element of the curse itself; free indeed; children of God, being the children of the resurrection; free in that sense in which there will be no more bondage. In other words, our sins will be completely blotted out.

Is it not true that forgiveness of sin, while it puts us under the divine Covering, and gives us the blessed hope of the glorious immortality, does not remove from us the immediate consequences of our wrong-doing? For instance, if a man has been a drunkard, will he not in some sense suffer on account of his past life as long as he has the fleshly nature? And will not his children suffer on account of it? The effect of that wrong-doing goes with him,

and is entailed on his offspring. Every man is to be rewarded according to his works. If a man's sin and evil nature were absolutely blotted out at conversion, how could he be rewarded according to his works? As long as we have this nature, we must suffer at least some of the consequences of wrong-doing; but it is a blessed thought that, while in the world we have tribulation, in Christ we have peace, and the full assurance of a complete regeneration, and that we shall be made like our Lord. All this is included in the gospel, of which we have no reason to be ashamed.

NOTES ON SUNDAY-SCHOOL LESSONS.

Joseph Sold into Egypt.—Gen. xxxvii. 12-36.

(Lesson for Oct. 6.)

GOLDEN TEXT.—The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.—Acts vii. 9.

INTRODUCTION.—When Jacob returned from Haran, he first came to Succoth, and afterward to Shalem, where he bought a piece of land and built an altar.—Gen. xxxiii. 17-20. The next chapter gives an account of the deadly trouble between the sons of Jacob and Shechem concerning Dinah. Next follows (chapter xxxv.) the record of Jacob's moving to Bethel. Here his enemies did not follow. The children of Israel gave up ther strange gods and their earrings—relics of heathenism—and he built an altar to the "God of Bethel." Here God again appeared to Jacob, confirmed unto him his new name, Israel, and repeated the covenant.—Vs. 9-15. Bethel is about twelve miles north of Jerusalem. Then they came to Ephrath (Bethlehm) six miles south of Jerusalem. On the way there Benjamin was born, and his mother, Rachel, died.—Vs. 16-20. Finally, Jacob (Israel) came to his father, Isaac, at Hebron: and Isaac died, and his sons, Esau and Jacob, buried him.—Vs. 27-29. Perhaps the exact order of events is not given. (Chapter xxxvi. is devoted to the generations of Esau.)

Our lesson virtually includes all of chapter xxxvii., or the story of Joseph until he was sold into Egypt. The history of Joseph is one of the most interesting biographies in the Bible. It has scarcely an equal, except in the career of our Lord Jesus, of whom doubtless Joseph was a type. Read it. Many have read it with thrilling interest and lasting profit. It carries us from things simple, natural and homelike, through events romantic and tragic, to a climax wonderful in its effect on Joseph himself, on his father and brothers, and on the rising nation of Israel.

Joseph was born in Padan-Aram. He was the firstborn of Jacob and the beloved Rachel. He was wanted, and was given in answer to his mother's prayer.—Gen. xxx. 22-24. This was a good start for the boy. On his father's side he would naturally inherit a tendency to sharp bargaining, bordering on deceit, and a great desire to be rich, and also constancy and persistence. But his father had also a deep religious nature, which gradually dominated his lower qualities. From his mother, Joseph no doubt inherited beauty and a loving disposition. Let it be remembered that his ancestors were what is commonly called "heathen," from Ur of the Chaldees. In his ancestry (as with Jesus) were people of all kinds, good and bad. He inherited every phase of human nature. In the main he cultivated the better traits, while his brothers took an opposite course. The influences in a polygamous home, with four sets of children, would not tend to develop good principles, nor to promote peace and love in the family. But Joseph no doubt had a better training than the older brothers, because of the later change in the parents' life.

In our lesson, Joseph is first brought

(Continued on page 297.)

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EDITOR'S APPOINTMENTS.

Oct. 5, and 6, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Oct. 13., Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

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(*Continued from page 295.*)

to view as a shepherd boy, seventeen years old, the special favorite of his father, and, partly for that reason, hated by his brothers. His mother had been dead several years. Jacob's love for this boy was natural, and no doubt it tended to develop his finer traits; but the partiality to which it led was a difficulty in the family life. The "coat of many colours" (or pieces) was the source of great trouble. Probably it was a sign that he was chosen to be his father's successor. No wonder that the brothers hated him, and resented his possible authority over them. Speaking humanly, it is a wonder that Joseph was not spoiled.

He was evidently pure and honest-hearted; and he reported to his father the evil-doings of his brothers. This farther aroused in them a spirit of jealousy and malice. This was intensified by his two dreams, which he very innocently told, the first to his brothers, and the second to them and his father. In the first, they were all binding sheaves, which all stood up, and their sheaves bowed humbly to his sheaf. In the second, the sun, moon and stars all made obeisance to him. He may, or may not, have realized their import, but his brothers at once interpreted the first dream as foreshadowing him as the head of the clan, and ruler over them all. They scouted his apparent ambition, saying, "Shalt thou indeed reign over us?" and they hated him the more for his dreams and his words. Even his father rebuked him for his second dream. But while his brothers envied him, his father "observed the saying"—perhaps impressed with the thought that these youthful ambitions might be, as is often the case, the forecasting of future events. Joseph was "A man of destiny." Perhaps his dreams sustained him in his later trials. (See vs. 1-11.)

I. A DIFFICULT MISSION.—Vs. 12-22. At a certain time, the ten brothers were supposed to be pasturing their father's flocks at Shechem, and Jacob sent the loyal Joseph to see if it were well with them all, and to bring him word. On coming to Shechem, Joseph was disappointed. His brothers had gone away. A man found the youth wandering about, and told him his brothers had said: "Let us go to Dothan;" and he followed and found them there. They were some seventy miles from home. They may have been seeking for better pasture; or they may have been anxious to keep out of reach of Joseph, being afraid of his criticism and report. When they saw him coming, they conspired to kill him. They said: "Behold, this dreamer cometh. Let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." From this savage plot Reuben saved Joseph. He said: "Let us not kill him, * * but cast him into this pit," ostensibly to let him die; but intending to liberate him, and restore him to his father. Reuben's real sorrow at finding his brother gone shows that he was sincere.—Vs. 29, 30. There was a vein of love and mercy in the heart of Reuben.

II. SOLD INTO SLAVERY—Vs. 23-28. The plotting of these brothers was before Joseph reached them. On his arrival, they stripped him of his coat,—the token of the father's love, and the sign of his superiority. They would use it to deceive their father. Then they cast Joseph into a pit, in which "there was no water." Then they sat down to eat bread. How deliberately and unfeelingly some people can commit a terrible crime! As they were eating, they looked up, and saw a travelling company of Ishmaelites, on the way from Gilead to Egypt.

In the pit, Joseph was left without coat, food or drink, to die of hunger, thirst and exposure. It was a terrible fate. The plan was more cruel than shooting an innocent man in cold blood. They afterward confessed their guilt, in that they saw the anguish of his soul, when he besought them, and they would not hear.—xlii. 21.

But Judah's feelings were stirred, and he said: "What profit is it if we slay our brother, and conceal his blood? Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." To this they agreed. Some good was manifest in them. Their love of gain and the desire to get rid of the dreamer were mingled with their better affections, and so he was sold "for twenty pieces of silver," to be a slave in Egypt.

III. THE WRONGED FATHER.—Vs. 29-36. Reuben was not a partner in the sale of Joseph. He was not present when the thing was done. On return-

ing to the pit, to release his brother, he found him not, and he rent his clothes —an Oriental sign of grief. The brothers, to hide their crime, killed a goat, and dipped Joseph's coat in its blood. This was sent to their father. He knew it, and exclaimed: "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces." He rent his clothes, put on sackcloth, and mourned for many days, refusing to be comforted. Joseph was sold to Potiphar, an officer of Pharaoh, and became his slave.

The course pursued by Joseph's brothers is an illustration of how men, acting out their natural and selfish inclinations, and determined to thwart some purpose, do the very thing necessary for its accomplishment. These things were used of God in carrying out his plans. He had a great work for Joseph to do, and his experience was a necessary preparation therefor. This history, with its sequel, is an illustration of how God makes the wrath of man to praise him.—Ps. lxxvi. 10.

Joseph in Prison.—Gen. xxxix. 20-xl. 15.
(Lesson for Oct. 13.)

GOLDEN TEXT.—But the Lord was with Joseph, and showed him mercy.—Gen. xxxix. 21.

INTRODUCTION.—In chapter xxxix. we first find Joseph a slave in the house of Potiphar (a captain in Pharaoh's guard), and later a prisoner. As a bond-servant, the Lord is with him, he is prospered, and he is faithful in all things. He is a young man of sterling integrity. Potiphar sees that the Lord is with Joseph; he appreciates his honesty, faithfulness, and success; and he makes him the trusted overseer of his house. Here his honor and integrity are tested. His master's wife is his temptress, and failing in her scheme, she determines to work his ruin. She comes to her husband with a false report, which he naturally believes. His wrath is kindled against Joseph, and he is cast into prison.

No doubt it was a mystery to Joseph why the Lord permitted him to have such an experience. Wickedness seemed to prosper, and the right to be crushed. By his hard lessons, God was training him for his future position and work. There were many lessons for him to learn—many elements of character to be developed. First, the culture, the beauty, the grandeur of Egyptian civilization were a trial of Joseph's character. He grew stronger by resisting the evils of the time, and by holding on to the true God. But his outlook was broadened, and his nature enlarged. The culture and polish prepared him for a place in Pharaoh's court. Second, he learned the practices of obedience as a servant of a great officer. He knew what it was to be a servant. He probably learned how servants ought to be treated. No one is fit to rule who does not know how to serve. Third, he learned that faithfulness would win better positions even for a slave. Character is better than luck. Fourth, he learned to trust in the Lord even in adversity. He has promised to be with his people in the fire. Fifth, he, in such a position of service, learned business principles and methods. He had large responsibilities; and he filled the position several years. Sixth, he learned self-control. It is thought he was a slave about ten years; and he rose to about the highest place. In the trial that came, he maintained his self-control against many popular reasons for yielding, by recognizing the fact that it was a sin against God and treachery toward his master.

I. HIS PATIENCE AND FAITH.—Vs. 20-23. This was his seventh lesson. His master cast him into prison upon a false charge. The immediate result of his faithfulness to principle was a loss of reputation, suffering under misrepresentation, a slur upon his religion, and greater sufferings than before. His prison life was no doubt at first very se-

vere.—Ps. cv. 17, 18. He needed great patience to enable him to retain his faith. A heavy cloud hung over the prospect. But the Lord was with him, and gave him favor with the keeper of the prison. He was allowed much freedom, and even placed in charge of the other prisoners. This gave him great opportunities to do others good. And this peculiar trial and imprisonment, apparently so uncalled for, were the necessary steps toward his final exaltation, and the fulfillment of his youthful prophetic dreams. Truly, "God moves in a mysterious way."

II. His Witness for God in Prison. Vs. 1-15. In this fortieth chapter we learn that Pharaoh was offended with his chief butler and chief baker. The butler, the cupbearer, like Nehemiah, was a councilor, statesman, courtier, and favorite—usually a man of great ability, wealth and influence. The king's life was in his hands, and it was sometimes the effort of the king's enemies to bribe the butler to poison the king. The chief baker had charge of the food of all kinds for the royal table. He, too, was a high officer, very near to the king. We do not know what their offence was; but an autocratic king is easily offended.

These two officers were cast into prison, and also put in Joseph's care. They both dreamed a dream, and Joseph, coming to them in the morning, saw they were sad, and asked them the reason. They were troubled about their dreams. He asked them to tell them to him, and he witnessed for the Lord by giving them the correct interpretation. He took not the honor to himself, but gave it to the Lord. But he asked the butler, who was to be restored to the king's favor, to speak favorably for him and secure his release. But through the ingratitude, or forgetfulness, or both, of the butler, Joseph's patience was further tried for two full years. The Lord allowed patience to have its perfect work in Joseph; and it was all necessary as a preparation for what was to follow.

OUR NATION'S LOSS.

The American people are in grief today (Sept. 17) because of the tragic death of our President, William McKinley, and are inclined to weep with his bereaved wife. He cannot be a true American, though living under the American flag, who is not sad at the event of which all are thinking. Indeed, the civilized peoples of the earth are, as one man, stopping, so to speak, to drop a sympathetic tear at the bier of our honored dead, as the body lies in state at Washington. Regardless of political differences, the great majority of all parties deeply regret such an ending of the life of our Chief Magistrate.

Three times in little more than a generation has the assassin's bullet laid low the man chosen by the majority of our citizens to sit in the presidential chair. It is sad that such a thing is possible in a civilized country. It is much to be regretted that such a remedy for any real or imaginary ills is by any thought necessary. It does not seem that any sane person could fire such a shot, or imagine that killing a man will destroy the Republic, or remove the evils that may exist in the administration. Even if the time is to come when every man (under God) will rule himself, it cannot be brought about by violence, but by the outworking of the indwelling Spirit of Christ—or the application of the principles of Christianity. It is evident that all *headless* movements must end in perdition, that is, utter failure.—Rev. xvii. 8.

Whatever may have been the mistakes of President McKinley, (and where shall we find perfection in man?) we rejoice in the assurance that he was a sincere believer in the Lord Jesus Christ: that, like our Master, he manifested the forgiving spirit toward his murderer: that he approached the end in the spirit of the hymn, "Nearer, my God, to thee;" and that he expressed his faith in the overruling providence

of God even in this sad calamity,—his last words being: "It is God's way; His will, not ours, be done." We need not sorrow for him. May God comfort the widow and so teach us all that we may learn the true lesson of the hour.

REAPING OF THE SPIRIT.

Praise to God for the harvest home! He that toileth first shall be partaker of the fruits. Effects follow causes. As we sow we shall reap. We are all sowing every day, but how few think of the harvest! Even by our words we shall be justified, and by our words we shall be condemned. And the harvest is greater than the sowing. Oh! that we may have grace to consider our ways and obtain power and self-denial to sow to the Spirit that we may reap of the Spirit.

Paul says we shall reap eternal life. Gal. vi. 8. Eternal life is the free gift of God. But it is "in Christ Jesus our Lord." (Rom. vi. 23, R. V.) It is ours by faith now,—i. e., it is reckoned to us. (Rom. iv. 22, 23.) "He that hath the Son hath the life (the eternal life, the divine life, the *zoe*;) he that hath not the Son of God hath not the life." (1. John v. 12.) But this life is not yet a possession, except by faith. "The witness is this, that God gave unto us eternal life, and this life is *in* His Son." (ver. 11.) "Your life is hid with Christ in God." "When Christ (who is) your life, shall be manifested (to the world,) then shall ye also *with Him* be manifested in glory." (Col. iii. 3, 4.)" For this revealing of the sons of God, the earnest expectation of the creation waiteth." (Rom. viii. 19.)

H. VEYSEY.

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DO YOU BELIEVE IN DIVINE HEALING?

Confusion is taking possession of many minds in this matter and many honest souls are in doubt. Are you, dear reader, prepared just now to define the difference between genuine and counterfeit divine healing? Have you clear ideas of sowing and reaping? Do you realize that, while the devil tempts a man to sow evil seed, it is God who gives the harvest? "Be not deceived, *God* is not mocked. *Whatsoever* a man soweth, that shall he also reap." The sowing is in man's hands, to sow whatsoever he chooses, for health or disease; but the reaping is in God's hands, and whether a man sows to the flesh or the Spirit, God metes out the reaping just the same. When a man is sick, God is at work in his behalf just the same as when he is enjoying the best of health. God is in man seeking to heal him all the time. We co-operate with God's healing power by obedience to the laws of our being; we rebel against or retard God's healing power by disobedience of his laws either physical or spiritual. The devil leads us to disobey, but the penalty or result of disobedience is the working of God intended to correct our disobedience. Disease is God at work under the conditions of disobedience; health is God at work under the conditions of obedience; God works through means, sometimes visible, sometimes invisible. Example: without exception, God works through Christ, Christ through the Holy Spirit, and the Holy Spirit co-operates with heavenly angels. Can you think of an instance in revelation, nature, or experience, where God does not work through means?—*Selected.*

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THE PENALTY OF SIN;
or,
The Curse of the Law.

[Of man's first disobedience, and the fruit of that forbidden tree, whose taste brought death into the world, with all our woe and loss of Eden, till One Greater Man restore us, sing, heavenly muse.—*Milton.*]

FROM the earliest historic periods the right of those in authority to enact law, for the benefit as well as the restraint of the governed, has been exercised, and seldom questioned. To these laws have been attached penalties, without which they would be considered weak, if not wholly impotent. It has also been considered proper and just that these penalties should be made known when the laws were given.

Perhaps no one who believes in a Supreme Being of infinite wisdom, would deny his right to make such laws for those whom he has created, and to whom he has given intelligence and volition. We wish to examine the Scriptures, our only rule of faith and practice, to see if God, the Creator of all things, did exercise this prerogative, and, further, to ascertain if he did attach a penalty, or penalties, according to the principles above noticed.

In Gen. ii. 16, 17, we read: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Here we find a law in plain, simple language, a law with a penalty attached. How was this understood by Adam and Eve?

Gen. iii. 2, 3: "And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat, but of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die." But, alas, the woman was beguiled by the serpent's lie: "Ye shall not surely die;" and "she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

They were soon arraigned before the bar of a just and righteous God, pleading guilty, and Adam received the following sentence, Gen. iii. 17–19: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 22–24: "And the Lord God said: Behold, the man has become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden the Cherubin, and the flame of a sword which turned every way to keep the way of the tree of life."

Consistency, justice and all rules of jurisprudence would lead us to expect a perfect agreement between the given law and the sentence pronounced upon the guilty pair. We find here the commencement of the execution of the sentence, and the provision for its full completion nine hundred and thirty years after. We believe the penalty, "Dying thou shalt surely die, commenced the very day he sinned, and continued until he returned to dust, as God had said.

The law of God was vindicated, justice was satisfied. Anything less would have failed of being just, and anything more would have been unjust. Our

next inquiry is: Does the punishment visited upon Adam as the representative of his race demonstrate the penalty due to his posterity for *their* sins?

Before considering Scriptures bearing upon this point, we wish to consider some other questions, namely: What is sin, and how many of the human race are sinners?

1. John iii. 4: "Whosoever committeth sin also transgresseth the law: for sin is the transgression of the law." 1. Cor. xv. 56: "The sting of death is sin, and the strength of sin is the law." Rom. ix. 15: Because the law worketh wrath: for where no law is, there is no transgression." Rom. vii. 5: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."

These Scriptures show that sin is the transgression of law. Rom. v. 12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. iii. 9-12: "What then, are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. iii. 18-20: "There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

Gal. iii. 22: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Further quotations seem unnecessary to show that every son and daughter of Adam inherits a sinful nature, and that no one escapes death through innocence; and further that sin is the transgression of law, disobedience of God. If these conclusions are correct, it follows that every one must have received a law from God which makes him responsible.

We see that Adam received such a law, and we know that God through Moses gave a very full and perfect law to his chosen people, after he brought them out from the land of Egypt. But what law had those who lived between Adam and Moses, and millions that have since lived, who never heard of Moses or Christ? Have they received any *revealed* law? We know of none.

Rom. v. 13, 14: "For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." They had no revealed law as Adam had, but as sin is not imputed, —that is, sin is not charged to guiltless parties, and they treated as actual sinners,—where there is *no* law, it follows, of necessity, that they were under *some* law.

Paul seems to have anticipated and fully answered this question in the first part of his letter to the Romans. In proving the guilt of all, and that all die justly, he says in Rom. i. 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

In chap. ii. 12, we read: "For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law." Verses 14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in

the law, they, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another."

Let no one, however, make the mistake that Gentiles can be *saved* by this law written in their hearts, any more than God's chosen people can be saved by the Mosaic law. Law written on the heart, as well as revealed law, can only condemn, not save.

Rom. iii. 20-23: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; for all have sinned, and come short of the glory of God."

The convictions of the writer have been much strengthened by the way in which the term death is associated with other terms in the Scriptures. In the first place, attention is called to the association of sin and death, as cause and effect.

We have already referred to Gen. ii. 16, 17, and iii. 17-19, and Rom. v. 12 and vii. 5. James i. 15 reads: "Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death;" and in 1. Cor. xv. 56, Paul says: "The sting of death is sin, and the strength of sin is the law." Again let us consider the Scriptures in which death as the penalty of sin is contrasted with redemption and resurrection life, to be given at the coming of the Lord.

In Job xiv. 14, that ancient writer asks the all-important question: "If a man die, shall he live again?" We believe he answers this question in chap. xix. 23-27: "Oh, that my words were written; oh, that they were printed in a book; that they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

In Hos. xiii. 14, we find this association: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction." In Rom. vi. 23, and v. 18-21, we have the following: "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of One, the free gift came upon all men unto justification of life. * * That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." 1. Cor. xv. 21-26: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: [Gr. *tagma*, rank, band, division] Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end [Gr. *telos*, the complete end], when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Resurrection is not of law, but of grace. Without a Saviour there would have been no resurrection. 1. Cor. xv. 17, 18: "And if Christ be not raised, your faith is vain; ye are yet in your

sins. Then they also which are fallen asleep in Christ are perished." Resurrection is not necessary for the execution of the penalty of sin, but is a part of the redemption therefrom. Neither is it vindictive, but redemptive. Whatever there may be connected with it that is retributive, it must also be redemptive.

We think we have shown good scriptural reason why we believe that the penalty of sin, the curse of the law, is death—death in the simple, most natural sense of the word. And that the whole race, all having sinned, are alike guilty under the law, and consequently must die. Special and daring violations of God's law received direct, prompt and violent visitation of his judgment, like the Antediluvians, the cities of the Plain, Dathan and Abiram, and many others; but never was the penalty more than death. This certainly is in harmony with the history of man.

In further consideration of the subject we are led to ask, Did Christ suffer the penalty of sin? If so, what death did he die? Popular theology generally teaches that he died as our Substitute. While we are obliged to reject substitution, for reasons that will follow, we do most surely believe that he died a death such as is due sinners.

Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Phil. ii. 8: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

This death we are told he died on the cross. We feel obliged to examine other views on this important subject. We are acquainted with three distinct views as taught by different religious teachers. One view is that eternal existence in conscious suffering is the penalty. Did Christ suffer this?

Another is that a second death after a resurrection is the sinner's doom. Christ died once for our sins.—Rom. vi. 10; 1 Pet. iii. 18.

Still another class of teachers say that eternal death—remaining in death—is the penalty.

The basis of all Christian hope lies in the fact that Christ rose from the dead, the first fruits of them that slept.

The celebrated Mr. Spurgeon, in a sermon published during his early ministry, entitled "The Curse Removed," says that the penalty was three-fold—spiritual death, physical death and death eternal, which he said was life in eternal literal fire. And yet he taught vicarious atonement or substitution. I ask, Is not this inconsistent? If the sinner—and remember that all are sinners—has got to die physically, which is the only death we know that Christ died, how can he expect to escape the other portions of the penalty, which we know Christ did *not* experience?

Is not a substitute bound to fulfill *all* the conditions and liabilities of the principal, and is not the principal entirely absolved? We think the argument is equally good against the other views we have noticed.

How then can we avoid the conclusion that as Christ died but one death—lost the life which he had in common with our race,—that that death is the penalty of sin, the curse of the law? And further, as the race—believers, as well as unbelievers—does not escape that death, that he did not die as our substitute?

God must be just before he can be merciful. As Spurgeon said: "He *must* punish sin; if he did not, he would undeify himself." And that punishment must fall on the offender himself and not on a substitute. But when he is dead, has given up the forfeited life, God through Christ can give a future life to as many as are included in his redemption plan.

1. Cor. xv. 3, 4: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures." Heb. ii. 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Rev. i. 18: "I am he that liveth and was dead; and, behold, I am alive forevermore. Amen, and have the keys of hell and of death."

John xiv. 19: "Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." Rev. xxii. 20: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

BYRON AMBROSE.

EPSOM, N. H.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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RIGHTEOUSNESS EXALTETH.

WAS he not a wise man indeed who said: "Righteousness exalteth a nation, but sin is a reproach to any people?"—Prov. xiv. 34. True prosperity must depend upon being and doing right. This seems equally true of the individual, the small community, the state and the nation. The rule of action that is good for one is good for all. It seems a great mistake to think that nations can safely act toward each other in a way that would be wrong between individuals. How can nations expect the blessing of God, and have true prosperity, in pursuing a course that would surely bring a curse on individuals? The nation is a great family—the aggregation of individuals,—and what affects the individual, for weal or woe, must affect the whole family.

The wise man's proverb may be regarded as political, because it refers to national affairs. For the same reason, the Bible is a political book. The rise and fall of nations and governments are prominent in the record; and the bringing in of a kingdom that will bless the nations is an important part of our Lord's mission. Satan and Christ may be regarded as politicians—both aiming to be world-rulers. Both are agents of Jehovah, one doing the lower, and the other the higher order of work. In the primary stage of man's existence and the world's history, the dominion has been given to Satan and his assistants; but they are to be supplanted by Christ and his assistants. Dan. iv. 17, 25, 32; v. 21; vii. 22, 25–27. Satan has held the offices, so to speak, and Christ wants them.

Many fail to see this; but it seems in harmony with the facts and the trend of Bible teaching. On this fact the third temptation of Jesus in the wilderness was based. The tempter offered him "the kingdoms of the world and the glory of them," on the condition that He would fall down and worship him. Matt. iv. 8, 9. Had there been no truth in Satan's claim, or had Jesus not *wanted* the dominion and glory that he offered, there could have been no temptation. It seems certain that nearly all human rulers

have gained their office and power by yielding to serve the enemy; but Jesus resisted the tempter, being determined to obey the divine command: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Ver. 10. Being thus nonplussed, the devil left Jesus for a time, and the angels of God came and ministered unto him. The Father had another way, and a fixed time, for Jesus to obtain the kingdom; and though the long road was rough and thorny, he would take it and wait.

We are told that the kingdoms of the world shall become the kingdoms of the Lord during the sounding of the seventh (or last) trumpet. Rev. xi. 15. This is associated by the apostle with the coming of the Lord and the resurrection.—1. Cor. xv. 51, 52. Those who have part in the first resurrection shall reign with him.—Rev. xx. 4. Then "a King shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. Then "All the ends of the world shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's: and he is the governor among the nations."—Ps. xxii. 27, 28.

To those familiar with the prophetic evidence (given in DAY DAWN), it is clear that the seventh trumpet has begun to sound, (all the trumpets being fulfilled by events), and hence they look for great changes in the near future. In the history of Satan's rule, there have been developed the four great beasts (governments) of Daniel vii. —Babylon, Medo-Persia, Grecia and Rome. The last one has been manifested in three phases—the dragon (the great monarchial power), the headless beast (the other extreme, or the uprising of the people against all governments and religion), and the false prophet (the religious system which for a long time has ruled the empire.) Though successive in development, they all exist in the world today as the "three unclean spirits," which are preparing people for the battle of the great day.—Rev. xvi. 13, 14. The headless condition, though named second, is last in development, as it is the people throwing off both monarchial and religious government. The present government of Rome is the seventh head of the old Empire. Being the seventh, it is its last head. The uprising peoples are the eighth development, now coming to the front—the beast itself without a head. This uprising is natural, but not being based in love, truth and righteousness, it will not be successful, but after coming up, will go into perdition—or prove a failure. — Rev. xvii. 7-11. (See "Revelation Seventeenth," in DAY DAWN.)

A prominent feature of Satan's method is to put Policy before Right. Of course, policy, like politics, has both a good and bad meaning. A good policy is in harmony with the right. Hence we have the motto: "Honesty is the best policy." Perhaps "Honesty is a sterling principle of righteousness" would be better. In the bad sense, policy is thus defined: "Management or administration based on temporal or material interest, rather than on principles of equity or honor; hence,

worldly wisdom; dexterity of management; cunning; stratagem." In this view of policy it is easy to see Satan's "two-facedness," or his "cloven hoof;" and these are clearly apparent in ordinary human government. Policy is Satan's method; the Lord's method is the right. When the dominion is given to him, he will rule the people righteously; and the unrighteous or selfish policy of the nations is the cause of the coming wrath. Righteousness exalts, and leads to true prosperity; but sin is ruinous, destructive. And the same is true of individuals and nations.

It is not uncommon for politicians to speak and act as if there were two rules of right and wrong, one for individuals, the other for nations. I have heard such an one publicly say that it is *absurd* to expect nations to be governed by "the golden rule." Being a church-member, and as many of his hearers were also professed Christians, he said: "That rule is all right for individual life;" but he ridiculed those holding that nations should be governed by it. His words suggested that it was not the ideal of his own life. They appeared very unchristian. If a man is not a Christian who disregards the golden rule in his dealing with his fellow man, what can we think of the claim to be "Christian nations" by those who disregard the law of Christ in their dealings with each other? Are there any really Christian nations? Where is there one who has put the law of Christ in its constitution, or whose aim is to obey it in dealing with others? If the Spirit of Christ alone makes a Christian man, will anything else make a Christian nation? In view of the well known facts, is it any wonder if the nations reap a harvest of wrath? Men and nations may fail to acknowledge God, but they cannot escape from the eternal rule of righteousness, nor from the result of its violation. They must reap what they sow; and in view of what they have sown, we need not be surprised at the approaching harvest.

As surely as God and right are immutable, nations as well as individuals must learn to do right toward others in order to secure the blessing of God, and permanent peace and prosperity. The individual is God's ideal; the measure of his city is the measure of a man; hence he deals with the nation as with the individual. Whatever will bring good or evil to the one will bring it to the other.

Selfishness is the bane of human life—the root of the greatest curse. It arrays man against his fellowman in social life and in competitive trade and commerce. It causes him to do, or to sell, what is detrimental to the well-being of others, because he thinks it is for his own interest or that of his own family, and that it is his duty or privilege to "take care of number one." It causes nations to set up barriers against other nations for national gain, or that they may secure for themselves more than their share of God's reward for toil. This principle is at the root of all strife, and is the cause of all war; and it is vain to expect the time when "Nation shall not lift up sword against nation; neither shall they learn war

any more," until nations learn to be unselfish, and to act according to the law of Christ.

Sin and selfishness cannot enter the Kingdom of Christ. The principle of individualism—self-interest—as against the good of all must perish. The principles of right, truth, and kindness are the basis of true prosperity and happiness both here and hereafter. While men are selfishly seeking their own good, they are supremely miserable. If they seek to do good to others, happiness, unsought, fills their hearts. Christian principles applied secure the highest good to men and nations; and nothing short of this can wipe out the sorrow and misery of earth.

How many, even of those who profess to be Christians, have ever tried to test their political principles by the law of Christ? Many seem to act as if they thought the Lord winks at the selfish policies of religious and political parties and nations. Some question whether they ought to take any part in political matters — whether they should vote on any of the issues of the day. But even if men do not vote, if they are in touch with the needs of mankind, they will think. And it seems as if no one can look at things in the light of Christianity, and have any doubt concerning what things are in harmony with justice and equity. And if men vote at all, they surely ought to vote according to an enlightened conscience, according to their sense of right, and not according to any selfish party policy, or self-interest. If any are tempted to think that it is necessary to "look out for their own interest," personally or nationally, even by adopting things contrary to the interests of others, let all test themselves by the questions, Is it right? Is it in harmony with the law of Christ? Is it in keeping with the truth that God is the Father of all, and that all mankind are brothers?

These are the principles by which all nations and men will be tested in the impending world's crisis. God is not an Englishman; nor is he an American. But he is manifested in Him who "gave himself a ransom for all," and who is "the head of every man," and in whom there is neither male nor female. The Kingdoms of Satan (the old order of things) must be and are being shaken. Whatever is not in harmony with the good of all mankind must fall. Let men ask, Will my business be approved in the judgment of Christ? Will my principles, social, religious, or political, stand the test of his appearing? Are my plans and objects in harmony with the mind and law of Christ?

It seems important that we should train ourselves to think and act in harmony with the principle of righteousness, and not distract ourselves with the idea that there is one law of right for individuals and another for nations. We cannot reasonably expect the Lord to bless our nation in doing what would bring a curse on individuals.

The nineteenth century was one of great liberations. Nearly all nations freed their slaves. The times of the restitution are dawning—the great jubilee. In the Mosaic economy, the jubilee was for the liberation of the slaves and the debtors.

They were the weak and unfortunate. The strong and the competent had gathered the wealth in their hands. The jubilee law was in the interest of the weak and poor. Human governments have usually legislated in the interest of the strong and competent, who have gathered the values of earth into mountains. Under the reign of Christ—in the great jubilee—the mountains shall be brought low, and the valleys filled. The poor and needy are near to the heart of Christ. Just how the Lord will bring about the needed changes, we do not know; but it may be more naturally than many think. God help us to be in sympathy with Christ and his object of relieving the distress and sorrow of the unfortunate children of earth, and to let no policy of self-interest stand in the way. Christianity is the Lord's great leveler.

ELIJAH AND HIS WORK.

ELIJAH is attracting much attention. Several are claiming to be that old prophet returned, or reincarnated. It may be just as well not to name them. Chicago has its share. But there are others. Their claims are probably all equally good. They all savor of the big "I."

A short printed article—signed "The Man of God"—has come to my table from the East. It begins thus: "Do u no that Malaki foretold 2300 years ago that Elijah the Profet wood cum before the great and dredful day of the Lord,"—referring to Malachi iv. 5, 6. He says: "John the Baptist was only a parshal fulfilment of this profecy,"—which is probably true. Again, he asks: "Do u no, that while many r xpecting the cuming of The Anointed One, yet few no that he cannot cum until Elijah appears, and prepares the way for his cuming,"—and refers to Matthew xvii. 11. Again, "Do u beleve the words of Jesus? if so u r xpecting the cuming of the Profet." He says some good things, among which are: "Beware of false profets." He uses a very imperfect phonetic style of spelling, because, as he says: "The time has cum to 'turn to the pepl a pure language,' to xpress thot in the clerest posible way." And then he makes a dash at the "D. D's of this day," calling them "dumb dogs," that "cannot bark." He does not *say* he is Elijah, but evidently he considers himself some great one by signing himself "The Man of God." And his message ends thus: "The man that noes and noes that he noes is wise. Follow him."

This subject is not entirely new to our readers, and none of them will think that our view is now invented to meet modern claims. But it seems certain that no person seeing the typical character of Old Testament histories will expect a personal Elijah to come and do the great work foretold. He is not only to "restore all things," (Matt. xvii. 11 and Acts iii. 21), but he is also to convert the people, and thus deliver the world from a terrible curse.—Mal. iv. 5, 6. This work of restitution and the salvation of the world is so great, that no sane man, seeing its extent, would claim to be the Elijah. There are many evidences, with which our readers are more or less familiar, that this work is to be done by the Christ—includ-

ing the Lord Jesus and his body. This being so, this Christ Body must be the Elijah. This, I apprehend, is according to the *spirit* of the prophecy.

According to the *letter* of the word, there is a show of reason for the claim that the prophecy of the coming of Elijah (Elias) was fulfilled in John the Baptist. The words of Jesus, in Matthew xvii. 12, 13 and elsewhere, appeared to apply to him. The disciples of Jesus so understood him. The angel said John should go before Jesus in the spirit and power of Elias.—Luke i. 16. This shows that the prophecy (in its spirit, or real meaning) did not refer to the coming of Elijah himself. There is a seeming contradiction between Jesus' words and those of John himself, who, when asked if he were Elias, said: "I am not."—John i. 21. And all know that John did not "restore all things," did not convert even his own nation, and did not prevent the curse that was threatened.

Jesus made a statement which seems to explain the situation: "If ye will receive it [him], this is Elias, who was to come."—Matt. xi. 14. It was conditional. Had they received John they would have received Jesus, and the promises would have been fulfilled. John was the Elijah in the same sense that Jesus in the flesh was the world's Saviour. Rejecting John, they rejected Jesus, and the casting off of the Jewish church made the calling of the gospel church a necessity. John's failure made a vacancy, so to speak, in the Elijah office, and the gospel church, or the Christ body, fills the vacancy.

This view is supported by the fact that many things in Elijah's career typified the career of the gospel church. His life was full of wonderful or miraculous things. So of the church—including its Head. It has been dependent on supernatural or extraordinary causes. Its Foundation, or its Head,—both in his birth and resurrection—was miraculous. Its (new) begetting, life and birth are spiritual. Its period of development is a dispensation of the Spirit, and spiritual gifts are one of its characteristics.

Elijah was severely persecuted—his most bitter enemy being a woman—Jezebel, wife of the king, whose power she used against the prophet. So the true Church has been persecuted, and her most bitter opposer has been a "woman," (a church system), also called Jezebel (Rev. ii. 20), the spouse of the rulers in Rome, whose power she used against the saints.—Rev. xvii. 1-6; xviii. 7. Elijah was driven away, but during his exile the Lord cared for him, and sent the ravens to feed him. So the true Church, driven to the wilderness, was fed and sustained, for "the earth helped the woman."—Rev. xii. 6, 14, 16. The heathen world was kinder to Christians than was the professed spouse of Christ.

During Elijah's career there were "three years and six months" (Jas. v. 17) of drouth and famine. This was a foregleam of the spiritual drouth and famine, during the "time, times, and a half," or 1260 year-days, of the rule of the Church-State power that persecuted the saints. After the drouth, and in answer to the prophet's prayer, came an abundance of rain. This fore-

shadowed the spiritual showers of blessing, and great increase of knowledge, since A. D. 1798, when the long period of Church-State rule ended. The Bible, tract, Sunday School, and missionary work, and all the wonderful good developments since the dawn of the nineteenth century, are the result. "In the time of the end knowledge shall be increased."—Dan. xii. 4.

At the end of his *earthly* life Elijah was translated, or taken up into heaven.—2. Kings ii. 1. This evidently was a type of the exaltation of the saints at the end of the gospel age, when the Lord comes to receive them to himself.—John xiv. 3; Ps. l. 5; 1. Thess. iv. 16, 17; 2. Thess. ii. 1. Why was Elijah thus translated? He said: "O Lord, take away my life; for I am not better than my fathers."—1. Ki. xix. 4. The reason is that, being a typical character, he represented the saints both in their humiliation and their exaltation to the right hand of power. "If we suffer [with Christ], we shall also reign with him."—2. Tim. ii. 12.

From the time of his exaltation Elijah represented the heavenly phase of the kingdom of God, and then Elisha was a type of the earthly phase of that kingdom. One was taken, and the other left. Elisha was not left because he was wicked, but because he was also a typical character. He prayed for a double portion of Elijah's spirit, and received it. Elijah's mantle fell upon him. Even those who had scoffed before, said: "The spirit of Elijah doth rest on Elisha." From that time the work of Elisha was done in the name of "the Lord God of Elijah." He put a new cruse of salt (a new phase or dispensation of the gospel) in the waters (peoples) and healed them, so that there was no more death nor barren land.—2. Kings ii. 12-22. What a grand picture of the future work of Christ—the heavenly phase of the kingdom of God acting through the earthly phase—in healing the nations, so that there will be no more death nor curse. — Rev. xxi. 3-5; xxii. 1-3.

The coming, or development, of Elijah precedes the great day of the Lord, as it is the work of the gospel age; but the work of restoration and blessing follows. No man, seeing the greatness of God's plan, could claim to be the Elijah; and certainly no one in the light can honour any such claim.

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EDITOR'S APPOINTMENTS.

Oct. 20. Pittsburg, Pa., 2:30 and 7:00 p. m. In care of Dr. J. Greenawalt, 517 Wylie Ave.

Oct. 27, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Nov. 2, and 3, Peck, Mich., Saturday 7:30 p m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Nov. 7, and 8, Chicago, Ill., 6006 Green St. 7:30 p. m.

Nov. 10., Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Joseph Exalted.—Genesis xli. 38-49.

(Lesson for Oct. 20.)

GOLDEN TEXT.—Them that honour me I will honour.—1. Sam. ii. 30.

INTRODUCTION.—In our last lesson we left Joseph in prison. The chief butler, to whom he had been kind, did not, when restored to favor, remember to speak a good word for his friend. But it was well for Joseph and all concerned. God was overruling all for good. We come now to the beginning of Joseph's reward, his success, the blossoming forth of that for which he had been in many years of training.

I. JOSEPH INTERPRETS PHARAOH'S DREAMS.—Chap. xli. 1-37. Two years after the restoration of the chief butler, Pharaoh had two important dreams. Generally, dreams amount to little or nothing, but often in the olden times, and sometimes even now, God speaks to men in dreams.—Acts ii. 17. First, Pharaoh, standing by the Nile, saw seven fat cattle come up out of the river, and they were followed by seven lean cattle, and the lean ones devoured the fat ones. Second, he dreamed that seven good ears of corn grew on one stalk, and they were followed by a stalk with seven blasted ears, and the seven thin ears devoured the good ones.

These dreams troubled Pharaoh, and he called in his magicians and wise men, but none of them could interpret the dreams. Then the chief butler remembered his experience in prison, and told Pharaoh of Joseph interpreting his dream correctly. Then Pharaoh had Joseph brought hastily out of prison into his presence, and told him that he had dreamed, and that he had heard of him as an interpreter. Here was an opportunity for Joseph to take honor to himself, but, instead, he said to the king: "It is not in me: God shall give thee an answer of peace." Then the king told Joseph his two dreams. At once he saw that the two dreams were really one—that is, they meant the same thing—and said to the king: "What God is about to do he sheweth unto Pharaoh." The seven fat cattle and seven good ears meant seven years of plenty, and the seven lean cattle and seven thin ears meant seven following years of famine. Then Joseph counseled Pharaoh to appoint a man over all Egypt, and have under him officers, to gather up the surplus corn in the seven years of plenty, to prepare for the following seven years of famine. And the plan commended itself to Pharaoh and his servants.

II. JOSEPH EXALTED.—Vs. 38-45. In response to Joseph's advice, the king said to his servants: "Can we find such a one as this, a man in whom the Spirit of God is?" Pharaoh attributed Joseph's wisdom to the true source, as Joseph had done in his presence. With the Spirit of God to guide him, he would be competent and faithful. Pharaoh at once appointed Joseph to rule over his house and the nation: "According to thy word shall all my people be ruled: only in the throne will I be greater than thou." In token of his authority and dignity, Pharaoh placed his signet ring on Joseph's hand, had him clothed with fine linen, (very costly,) and put a gold chain about his neck. He made him ride in the second chariot, and before him went the cry: "Bow the knee." Thus he was made ruler over all the land of Egypt, and all the movements of the people were made subject to his will. And Pharaoh gave Joseph a new name, which meant "A revealer of secrets," or "The man to whom secrets are revealed." A wife also was given him, Asenath, the daughter of the priest (or prince) of On.

III. JOSEPH'S GREAT WORK.—Vs. 46-49. Joseph was thirty years old when he entered on his great work—the same age as Jesus when he entered upon his ministry. He did not spend his time in ease, but at once went out to ar-

range for the execution of his plan. In the seven years of plenty the land produced crops "by handfuls," — great abundance; and Joseph saw that it was properly cared for. It was "laid up as the sand of the sea," beyond all numbering.

The great plenty of the seven years may, as some think, have been caused by the unusual rising of the Nile, and the scarcity, by the want of water:— that is, by what men call natural causes. It is well to know that what men call Nature, is God's *ordinary* method of working; but our God is not limited to the ordinary.

Of the truth of the Bible record, there have been discovered in Egypt monumental confirmations.

In the record following the lesson, we learn that Joseph had two sons, Manasseh and Ephraim. We see also the success of Joseph's plan. When the famine came, the people cried unto Pharaoh for bread, and he sent them to Joseph. Not only the Egyptians, but the people of other lands came to Joseph for bread. He became the bread-giver and life-sustainer for all.

It adds to the interest in the history of Joseph when we see that, in addition to its being the story of a wonderful career, it also represents some features of God's dispensational plan. He was a type of our Lord Jesus. Jacob loved Joseph more than all his other children. For this, his reproving of sin, and his dreams of future greatness, his brethren hated him. These brethren represented the Jewish nation, their offspring. So they afterward hated Jesus. In reference to Joseph's dreams, his brethren said: "Shalt thou indeed reign over us?" Of Jesus they said: "We will not have this man to rule over us." In both cases the malice became murderous. Joseph was not actually killed, but the pit into which he was cast was a figure of the pit, the abyss, the death state into which Jesus descended.

The events did not all occur in the same order, but both Joseph and Jesus were severely tempted, and overcame; both were for a time in the position of a servant, and were shamefully treated; both enjoyed God's approval in their trial, and were wonderfully vindicated; both were sold for silver; and both in due time obtained a glorious victory, being exalted to "the right hand of power."

It seems clear that Joseph exalted was a type of Jesus exalted. Both had all power given into their hands. Both were mediators between the one in the throne and the people. Both were bread-givers and life-sustainers—first for Egypt (type of the world, the Gentiles) and afterward for Israel restored to favor.

As an allegory of God's plan, the seven years of plenty represent the Jewish age, and the seven years of famine represent the gospel age. If any doubt the propriety of this thought, let them remember that the truth on which the Lord feeds us in this age was all laid up in God's store-house — the Scriptures, written in the Jewish age. The New Testament truth comes out of the Old Testament, and most (if not all) of the New was written before the final end of the Jewish age at the destruction of Jerusalem. (See "History of Joseph," in MOSES AND CHRIST.)

Joseph and His Brethren.—Gen. xlv. 1-15.
(Lesson for October 27.)

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. xii. 21.

INTRODUCTION.—Read chapters xlii. to xlv. In some way the news reached Jacob that there was corn (grain) in Egypt, and he sent his ten sons there to buy it, that they might "live, and not die." But Benjamin, Joseph's full brother, was kept at home, for fear mischief should come to him. When they came into Joseph's presence they

bowed down before him with their faces to the ground—thus beginning to fulfill the dreams of his youth, for which they had hated him. They did not know him, but he knew them, and made himself strange to them, and spoke hard things to them. He asked why they came, and charged them with being spies. In reply they humbly mentioned that they were "twelve brethren," one being with their father, "and one is not." To prove them, he demanded that the youngest brother be brought, and meanwhile put them in prison for three days. Then he released them, supplied them with corn, and sent them away, holding Simeon as hostage, under promise that they would return and bring Benjamin with them. They were greatly troubled, and remembered their sin against Joseph. He understood their talk, and it made him turn from them and weep. He commanded that their sacks should not only be filled with corn, but also that every man's money should be put in his sack. One of them discovering his money on the way, they were greatly troubled, regarding it as a punishment that God was about to bring upon them. Jacob was alarmed at their report and the presence of every man's money in his sack. At first he refused to let Benjamin go down to Egypt. In grief he said: "Joseph is not, and Simeon is not, and ye will take Benjamin away." But hunger prevailed. As they would not go without Benjamin, he was finally allowed to go with them. Jacob sent by them a present to Joseph, and double money besides what was returned, thus seeking favor.

On their arrival, they were taken into Joseph's home, trembling with fear; but they were entertained with a feast, which no doubt surprised them. They gave Joseph the present, and again bowed to the earth. Joseph asked of their welfare, of their father, and about Benjamin. He spoke kindly to them, especially to Benjamin; and then went into his chamber and wept. After the feast, they were again supplied with corn, their money put in their sacks, and Joseph's own silver cup put in Benjamin's sack. After their departure, Joseph sent his steward to bring them back, on the pretense that they had stolen his cup. A search being made, it was found in Benjamin's sack. Joseph declared that the man in whose sack the cup was found should be his servant. Judah made an eloquent plea for the release of Benjamin (on account of his father,) and offered to remain in his stead. This brings us to our lesson.

I. JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN.—Vs. 1–4. He had punished his brothers enough. He could refrain no longer. He sent the servants out. Then he wept aloud, so that he was heard outside, and said to them: "I am Joseph; doth my father yet live?" Now he spoke without an interpreter. The natural voice and the native tongue would impress them. They were so troubled that they could not answer. They had a strange experience of mingled shame, fear, and a dawning hope and joy. They had thought of him as dead, and they were guilty. They certainly did not expect to find him governor of Egypt. They now looked upon him whom they had figuratively pierced. He had the power to kill them, or make them slaves forever, but he was showing himself their benefactor. He said: "I am Joseph your brother, whom ye sold into Egypt."

II. JOSEPH SHOWS HOW GOD BRINGS GOOD OUT OF EVIL.—Vs. 5–8. In their condition these brethren naturally mourned and condemned themselves; but Joseph forgave them, and even excused them: "Be not grieved, nor angry with yourselves, that ye sold me hither: for God sent me before you to preserve life." Here was the famine; it would last five years more. This was God's mysterious way of preserving his chosen people in the earth. "So it was not

you that sent me hither, but God;"—who had made him ruler over all the land of Egypt.

III. JOSEPH SENDS FOR HIS FATHER.—Vs. 9-13. What a change! How dark the cloud had been! How bright the sunshine now! "Haste ye, and go up to my father." Who would not enjoy being one of the brethren now to carry the glad message to their father that Joseph was alive, and that God had made him ruler of all Egypt? "Come down to me; tarry not: and thou shalt dwell in Goshen, and thou shalt be near me."

IV. JOSEPH SHOWS HIS LOVE FOR HIS BRETHREN. — Vs. 14, 15. They knew this was Joseph, and he was their friend and deliverer. He embraced his brother Benjamin, and wept. They wept in each other's arms. And then he kissed all his brethren. The past was fully forgiven. Peace and harmony were realized.

What a joy to Jacob when his sons returned, with the message from Joseph, and the present and welcome from Pharaoh. Soon he went down into Egypt, and was joyfully received by his long-lost son. "And Joseph nourished his father, and his brethren, and all his father's household."

As an allegory, what gospel for Israel this history gives! (Let Joseph represent Jesus.) They despised and rejected Jesus, and consequently have long been desolate; but their condition is not hopeless. Promises of their restoration are many. Do not say that Israel only means the gospel church. It is rejected and cast-off Israel that is to be restored and blessed. (Rom. xi. 25, 26.)

In reference to the coming day, the Lord says: "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me, whom they have pierced, and shall mourn."—Zech. xii. 10. As in the case of Joseph's brethren, their mourning will be that of penitence and humble shame, and not of despair. It will be when the Lord has forgiven them for all they have done.—Ezek. xvi. 63, R. V. He whom they despised and rejected, they will find to be their exalted King and Life-giver. The stone which they refused at first, must be accepted, and take its proper place in the building.

The history of Joseph illustrates God's mysterious way in dealing with mankind, and shows how men may be cast off for rejecting Christ, and suffer remorse and shame for their sins, and afterward be reconciled and blessed.

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ALL SAVED—A CLEAN UNIVERSE.

GOD declares through several Apostles that there shall be a "Restitution of all things;" that "All Israel shall be saved;" that all the "remainder of men, even all the Gentiles, shall seek the Lord;" that "every knee shall bend, and every tongue confess that Jesus Christ is Lord to the glory of God the Father!"—Phil. ii. 10, 11; Acts xv. 17; iii. 21; Rom. xi. 26. Now, we are told that, "If thou wilt openly confess with thy mouth, that Jesus is Lord, and wilt believe with thy heart that God raised him from the dead, thou shalt be saved."—Rom. x. 9, Diaglott. And, "No man can say that Jesus is Lord, but by the Holy Spirit."—1. Cor. xii. 3. "And afterward—[after these things]—I will return, and rebuild that Tabernacle of David which has fallen down; and I will rebuild its ruins, and will re-establish it; [and I will pour out my Spirit upon all flesh] in order that the remainder of men, even all the Gentiles, may seek the Lord." "For in Mount Zion and in Jerusalem shall be deliverance; and whosoever shall call on the name of the Lord shall be delivered." Acts xv. 16, 17; Joel ii. 28–32.

I give this in harmony with God's gracious "purpose" in Christ: "To re-unite all things under One Head, even the Anointed One,"—Christ Jesus.—Eph. i. 10, Diag.

If God moves all men to confess Christ, they will do so. If they do so, they will be saved. To deny this is to suppose that God would lie. I challenge any man to show that God will fail to follow up his purpose, that the tidings he sent to men along with his Son, should be glad tidings unto *all* men, *every* man for whom Christ died.

This tidings will, "in due time," to "every man in his own order" and age, become *glad* tidings; and to every one, as it becomes glad tidings to them, they are then saved. If any one feels like disproving this, let him try it, just to see what he may learn. Human salvation is all God's work—*all* of it. Not one soul shall be even moved the first step toward its redemption only as moved by God's Spirit. And this mighty Spirit of the Eternal Godhead, who is at once both the Origin and Destiny of man, will most surely and most gloriously reunite *all* things *under* One, (Christ), that *all* may be *in* One, (God.)

Now, where is the man or woman that at heart is prepared to allow that the ALL-conquering Spirit of our God cannot perform thoroughly every office appointed it in the redemption of mankind, and the removal of *all* the curse? Where is the intelligent, careful, conscientious Bible student of this day who dares to publicly assume that God's Spirit cannot remove all hindrances to its operation, so as thus to make failure in its work? I doubt whether there is a single one such who would be willing to have his or her name published to the world.

But I digress. I was intending to ask: How would God save "all Israel" if they would not all be saved? Some of them may prefer to be destroyed. But no;—they will all gladly accept of and prefer salvation. How do we know this? God says he will "take away their blindness," and will remember their sins and iniquities no more, and that he will "turn away ungodliness from Jacob" (Israel—all Israel.)—Jer. xxxiii. 8; Ezek. xxxv. 33; Micah vii. 19; Rom. xi. 26.

I should say that God is determined to save "all Israel." I should say, too, that if this is true, "He will not fail" to first prepare Israel for the salvation he designs her to enjoy.

And now I am at my question: How is it, that if God's will is that "all Israel," and then "all the Gentiles," (this is all mankind) shall be saved, there shall nevertheless be some few left for endless time in a second death, as some

seem to think? If He can save all Israel—put away their sins, and forgive their iniquities,—can he not do as much for the Gentiles? One purpose God has in saving Israel is to effect through them, as one agency, the salvation of the Gentiles—the heathen.

This article was suggested to my mind from seeing a claim by one who professes to believe in the "Restitution of all things," that some of the race would have to be consigned to endless death, thus leaving death to hold dominion thro' all eternity! I know this is not true. Death cannot reign eternally. What consistency is there in teaching a "Restitution" of all, and yet holding out the unscriptural dogma of extinction in death of some? What is the use of defending the fact that Jesus was manifested "to put away sin," and turn right about to the defence of the error that death ("wages of sin,") never shall cease its hold over men? If such persons would go "all the way with Jesus," he would have them where they could see "no more death," nor any sin nor sinners!

When I look to "the *end* of the Lord" —to the *end* of the Father's "purpose," as revealed in Christ, I see a gloriously clean Universe, wholly free from sin and death, and the countless hosts of Adam's race all richly endowed with eternal life, joy, peace, and praising God, who hath redeemed them. Going with Jesus *all* the way, we see "no more curse," no tears, no sorrow, no pain, no death! Glory to God! Even now, I see, yes, I see, the inexpressibly glorious "end of the Lord!"

To all the HOPE family I say, "Hold fast"—to Jesus. Keep going with him: you will see the glories of a world full of joy for you by and by. Pretty soon, —it's not long—See! Our "King in his *beauty!*" The veil is moving away! Thank God! J. F. WORLEY.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

LORD OF THE ENDLESS AGE.

A Hymn for Entering the New Century.

Tune: "Loving Kindness, or Yonkley."

I.

Lord of Endless Age, we raise
To Thee a hymn of grateful praise,
The Mighty Past is Thy domain;
O'er all the Future Thou shalt reign;
Thy love has held the Centuries through,
Thy mercies are forever new.

II.

The Sun shall fade in endless night;
The Moon and Stars withhold their light:
Thy love burns on, a quenchless flame,
In all Centuries the same.
Strong as of old, as sweet and true,
Thy love salutes each Century new.

III.

The forests fall, the flowers die,
The years of life go fleetly by;
But time nor change shall Thee assail;
Thy years, O God, shall never fail!
Thy love has held the Centuries through,
Thy mercies are forever new.

IV.

The Centuries of Time are sped;
The Peoples of the Past are dead;
The Quick shall pass away like them,
But ever, Lord, Thou art the same!
Thy love has held the Centuries through,
Thy mercies are forever new.

V.

O Saviour, bind us unto Thee,
In holy love and unity!
In faithful service may we live
Through all the years Thy grace shall give,
Then live in Thee the ages through,
Where mercies are forever new!

HENRY C. McCOOK.

In accordance with his usual custom, the Rev. Henry C. McCook, D. D., composed the foregoing hymn for the new year and for the new century. It was sung at the morning service of the Tabernacle Presbyterian Church, Thirty-Seventh and Chestnut streets, yesterday. (Jan. 6.)

"The Church of the Twentieth Century" was the subject of Dr. McCook's sermon yesterday morning. Instead of taking a single text, he announced an assemblage of texts indicating the lines along which, judging from the past century, the church activities of the

twentieth century would be likely to extend.

"The advance in foreign missions, the most remarkable of the religious phenomena of the nineteenth century," said Dr. McCook, "will not be retarded. Every creature under the circle of the sun must have a knowledge of Jesus Christ. The social problems which have exercised the human mind during the last half of the century will become dearer to the church. The brotherhood of man is an essential feature of Christianity. More and more the church must become one in spirit. The barriers dividing denominations and families of Christianity may not be removed, probably will not be, but they will be so lowered that over them Christian hearts can feel the beat of a common brotherhood.

"The church of the future will be a teaching church. It will also be an evangelistic church. City missions, home missions, the evangelization of those next door to us, the saving of men from their sins as well as from the consequences of them, will be the mighty purpose of the preachers and of the Christian churches of the coming century. The twentieth century church will be a singing church. There will certainly be a return in some degree to the psalmody of the early Christianity."

—*Selected by Alex. R. Shaw, M. D.*

THE "TRUE" AND THE "FALSE" CHURCH.

TO THE EDITOR: For "Catholic Priest" to ascribe "light" and "salt" as prominent virtues of Roman Catholicism, is the very quintessence of arrogance. A false church—seemingly like the true—has cursed the world until many, besides the Apostle John, have "wondered." Her sins have "reached unto heaven," and God—remembering her iniquities—is soon to pronounce judgment upon her. Protestantism—her children—is to be judged likewise. Popes, priests and preachers, who have led the professing church into its departure from the living God, have an awful account to settle with the Judge of all the earth.

"The teachers" have well nigh extinguished that which should have been the beacon light upon the dark waters of life. "Darkness covered the face of the deep" ere the first morning dawned upon this terrestrial scene; so, now, spiritual darkness—oh, how great—has settled upon the minds and hearts of men, until they grope hither and thither, with no defined compass to lead them into God's haven of rest. It is only by looking away from man, to Jesus, who declared himself to be the "light of the world," that we can have guidance o'er life's troubled sea. As the morning sun ofttimes disperses the mists of earth, so the Christ-sun lifts the clouds to every eye of faith.

We have "tried them which say they are apostles [teachers] and are not; and have found them liars," so turn to Him who is the light, the life and the way, that we may find rest to our souls. We are to hate the "deeds of the Nicolaitanes," even as God does. Hypocrisy we are to abhor—and doubly so in those who profess to be shepherds of the sheep.

God says that He will "have a few things against us," if we suffer the woman, Jezebel (false church), "which calleth herself a prophetess, to teach and seduce" in our midst without rebuke. We are to be watchful and "strengthen the things which remain, that are ready to die." There are a "few names" in "Sardis," (profession) which have not "defiled their garments," thank God. A few "worthy" ones who have not denied His name.

There is a true church in the world, however much it may be overshadowed by the false, owned and blessed of God. "Laic" has been able to discern this church, and I would earnestly urge

every reader of this paper to peruse his description of it given in the issue of Oct. 21. He calls it the "Holy Catholic Church"—meaning the Church of God. "Miss L.," in the same issue, gives evidence that God has called her into the true church, and, Priscilla-like, seeks to instruct others in the "way of God" more perfectly.

God's children are to "come out" of "Great Babylon," that they be not a "partaker of her plagues." The sword of judgment hovers over false Christendom, and we do well to heed her impending doom. Satan well nigh accomplished his evil designs when he originated and set in motion counterfeit Christianity. But greater is He who is for us, than he who is against us; therefore, we need not fear. Right will prevail. "Truth, crushed to earth, will rise again." It is declared that Christ's followers are to take heed as unto a "light that shineth in a dark place, until the day dawns." Not the light (professedly) of Roman Catholicism or Protestantism, but the day star, Jesus the Lord. He it is "who lighteth every man that cometh into the world."—"ANOTHER LAYMAN."—*Selected from a Detroit paper by M. A. Fink.*

SELECT TESTIMONIES.

REV. A. B. SIMPSON, in *C. and M. Alliance*, March 8, 1898: There is One Being who doeth according to his will among the armies of heaven and the inhabitants of earth, and none can stay his hand from working. Resist, rebel, refuse as we may, we are *all* inexorably tending to the footstool of that throne where every knee shall bow and every tongue confess that he is Lord. We are elected to the praise and glory of his grace, to show to the Ages to come, to the Universe, how God can love and save a sinful race.

Rev. A. B. Simpson, in *C. and M. Alliance*, April, 1899, page 143: The resurrection of Christ is the mightiest fact within the circle of human knowledge and divine revelation. It is far mightier than the first creation. It is the first act of a new creation, which is yet to include the whole Universe of God. Christ's death and resurrection have set the pattern for the whole Universe of God. The day is coming when all the mighty realm of nature shall have its baptism of death and resurrection, too.

Rev. R. Cameron, in *C. and M. Alliance*, Vol. 21, page 128: The gospel has not been a failure, it does not now fail, and it will not be a failure in the age to come. It has accomplished and will accomplish his purpose. In this age it takes out a people. In the next it will repair the tent of David in order that all nations may seek after the Lord. * * No wish or will of God himself will be ungratified. God never destroys his previous work. He always preserves the works of his own hands. The gospel which began with our Lord will be continued in the age to come.

Dr. G. B. F. Hallock, in *Volunteer's Gazette*, June 3, 1899, page 5, col. 1: Could we but bring every conscious sinner earnestly face to face with this one supreme fact, that God loves us, it would melt all hearts, it would soften every rebellious thought, it would remove each doubt, it would take away every fear; and submissively, tenderly and very humbly would every sinning soul be found kneeling at the foot of the cross.

Rev. F. B. Meyer, B. A., in *C. and M. Alliance*, Jan. 19, 1898, page 55: God is going to save the world by loving it. I do not suppose there is a human heart that will not ultimately yield to the power of love.

Rev. Andrew Murray, in *The Ministry of Intercession*, page 145: The kingdom of darkness can be conquered in prayer. * * Through prayer the most rebellious can be made to bow at Jesus' feet.

George Muller, in *The Way of Faith*, Nov. 30, 1898, page 4: I have always believed in the ability and willingness of God to save sinners in answer to prayer. The editor remarks: Thus it is seen why Geo. Muller secured the conversion of 30,000 souls.

Dr. W. B. Godbey: Will the readers of the *Herald* join with a sanctified mother in Dallas, Texas, in behalf of two prodigal sons, whose father is in glory, and they are now fast killing their mother by dissipation? Pray that God may defeat the devil, and rescue the perishing. God is stronger than Satan.

Rev. H. J. Pierson, Pastor Gospel Tabernacle Church, Los Angeles, Cal.: If the world only knew the true character of God, it would fall into His arms in a minute. D. C. WESTON.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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PROGRESS OF TRUTH.

In the plan of God, for the revelation of himself and the salvation of mankind, there is a succession of ages and dispensations. The word age (aion) refers to a period of time, and the word dispensation, to the work of giving out the truth in that period—each age having its own special work. We often use the two words, age and dispensation, interchangeably. The dispensation of each age has been a step, and and each succeeding dispensation a step higher, in God's plan. The Lord does not move backward nor downward, but "Onward and upward." The saying, "History repeats itself," is scarcely true, though at times it may seem to do so. When such a time comes, I think it will be found that the truth shines out clearer, and that man is higher, than ever before. This onward and upward movement may be illustrated by a spiral wire; the wire moves in circles, and each circle is higher than the preceding one.

The path of light has never been as wide as the world. It is the path of the just—the justified. To them it has been like the shining light—the rising sun—shining more and more.—Prov. iv. 18. The masses in ages past have been in darkness, and walking in the broad road to destruction, while but few have been walking in the light of the narrow, upward way. "Strait is the gate, and narrow is the way [the way of the light in a dark world], and few there be finding it." But these words of our Lord do not teach nor imply that the way of the light will always be just like a streak through the darkness, or that only a few ever shall find it. Nothing is more clearly taught than the great outshining of light until it shall fill the world, when "All shall know the Lord," and "All the ends of the world shall remember and turn to the Lord." In the perfect day, there will be a broad field of light, and "All flesh shall see the salvation of God."

Some think that the narrow way means a high standard, and that if the way of light and life should be enlarged, the standard of living would be lowered; but the standard

of righteousness cannot be lowered, no matter how much the light may shine out, or how many may come under its uplifting influence. Salvation will never be any less than the destruction of sin and the impartation of the righteousness of God.

Evidently the just—the justified—in all the ages past, were indeed few in number, and but very few even in the time of our Lord's earthly ministry. But the few disciples of that day were the nucleus of the church of the then dawning gospel age. Of that church—as represented by the few who followed him in his earthly life—he said: "Ye are the light of the world,"—"the salt of the earth." They are the ones who have been walking in the direct light of revelation; but has not the world, wherever the gospel of Christ has been preached, been made better in many respects by their influence? Some tell us, and may think it is true, that the morality of what Christians call "heathen lands" is better than in the gospel lands; but very few would be willing to exchange their homes and conditions under the influence of "Christian civilization,"—bad as they think it is,—for homes in the lands of darkness. Even the condition of many who do not believe the gospel, but who have been born and reared under Christian influence, is much better therefor. It seems safe to say that the world's progress is the result, directly or indirectly, of the light of revelation—the light of the path of the just.

There are many Christians who still think that the world of mankind is growing worse and worse. And they quote in proof the words of Jesus: "Wicked men and seducers shall wax worse and worse, deceiving and being deceived." These words are certainly true; but why should we apply them to all the world of men? They do not even suggest to my mind that the general condition of our race must be lower today than at any former period. Such an idea is not sustained by facts. If anyone thinks it is, let him read a little Roman history—of the days of Nero, for instance. The life and liberty of man are regarded today as never before. And if any should rejoice in the influence of the gospel of Christ, it is woman.

What is regarded by many as an evidence of growing corruption, may be, rather, an evidence of the increase of knowledge, of the ability of men—by mail facilities, by telegraph, and by telephone—to gather facts, and of the *manifestation* of the corruption. But even that would tend to hasten its overthrow. The mystery of iniquity progresses toward its destruction, under the increasing influence of the mystery of godliness. If certain forms of crime have increased, so have also the means of judgment and detection increased. If the press has sent out a stream of evil literature, it has also sent out a river of good literature. And as surely as good is greater than evil—as God is stronger than all his foes—the truth will overcome the error and prevail.

It seems evident that the great increase of knowledge and wonderful improvements since "the time of the end" began, at the opening

of the nineteenth century, the means of rapid travel, the growing commerce of nations, the linking together of widely separated peoples by rapid mail, telephone and telegraph, are all working together to develop and manifest the unity and brotherhood of mankind, and the Fatherhood of God; and therefore they are foregleams of that day when "All the ends of the world shall remember and turn to the Lord;" and when "There shall be one Lord, and his name one."—Ps. xxii. 27, and Zech. xiv. 9. This "time of the end" is "the day of the Lord's preparation;" and therefore the glory of the coming day must be the perfection—the full fruitage—of the things now begun. These are but the drops before the shower that will abundantly water the earth.—Ps. lxxii. 6.

Whoever has a view of the future that does not include the grand results foretold in the seventy-second psalm, needs yet to learn the true manner and object of our Lord's coming. He comes, and will come, as the light and the rain, to enlighten and refresh the world. And as the earth yields her increase under these genial influences, so will the hearts of men bring forth the fruits of righteousness, which will bless one another and glorify the Creator and Father of all.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone ikeness of the Editor. We are prepared to fill orders promptly.

TWO PHASES OF TRUTH.

THERE is a "double" clearly marked in God's plan, and a distinct contrast between its two elements. The principle involved is expressed in Paul's statement: "First that which is natural, and afterward that which is spiritual." This is a *Bible* rule, and not a new revelation, as some claim. Sometimes men find things in the Bible, and afterward forget where they learned them, and then claim to have received them directly from God.

Nothing is more clearly brought to view in the Bible than the fact that the Lord uses natural and familiar things to represent or illustrate spiritual and invisible things. This principle has been more or less recognized by Christian teachers and writers in past centuries. Of the "Christian fathers," Origen made this principle prominent; but it has been emphasized more in the last hundred years than ever before. This is no doubt partly due to the influence of Swedenborg's writings. But because the eminent Swede saw and emphasized this truth, it does not follow that he made no mistakes. His writings show the influence of tradition like those of other men. But God uses all the means and instruments available; and truth is truth whoever has it. And we believe that all revealed truth is *Bible* truth. If anyone comes to us claiming to have a later revelation, our rule is this: If it is contrary to the Bible, reject it; and if according to the Bible, say it is not a later revelation. No later is needed. We believe that *all* the modern claims of new revelations (and they are many

and contradictory) are misleading and dangerous. Since the completion of the apostolic writings, the work of the Spirit has been to unfold the truth already given, and not to make new revelations. We are confident that the Bible contains the germs of all the truth needed for the perfection of the church, and the regeneration of the world. We think the Bible is best explained by comparing Scripture with Scripture; and that to abide by this plan is a safeguard against fanaticism. There is plenty of room with this view for the use of our reason and judgment, and also for the exercise of the wisdom that comes from above.

It needs no proving that earthly things are used to represent the spiritual. It is admitted by all Christians, and applied to some extent. When Jesus used the natural terms, light, life, darkness, death, bread, water, hunger, thirst, and others, most Christians know that he was not speaking of the natural, but of the spiritual. "I am the *light* of the world," and "I am the *bread* of life," are literally true of the sun, and of the bread we eat. These are related to the animal life; and the truth taught by our Lord, is, that what these things are to the natural or animal life, He is to the spiritual life.

This same principle is susceptible of a wider application than is common. The life sustained by the spiritual bread must be of the same kind as the bread. The river of the water of life, flowing from the throne of God and the Lamb, may well be understood as of the same kind as the water Jesus promised to the woman of Samaria. The progress from the "well" to the "river" shows the increased manifestation of truth in the future age to quench the thirst of the human heart crying out after the living God. All admit that Jesus is not a literal Lamb, though called the "Lamb of God." But if the *Lamb* is not literal, why should "the *blood* of the Lamb," in which defiled robes are said to be washed, and which we are called upon to drink, be taken as literal? Jesus said to the Jews: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If the Lamb, the eating, the robes and the washing are all to be understood spiritually, we surely should understand the blood in the same sense. We can only eat and drink of Christ, and be washed from our sins, by receiving his truth, and drinking into his Spirit, and thus becoming partakers of his divine nature.

This principle of correspondence between the natural things and the spiritual things they are used to represent, when once seen, is like a key to unlock many Scriptures. And there is no danger of a serious misinterpretation, if the word be allowed to interpret itself, and if the analogies of natural things used as shadows be given their full force.

FIRST AND SECOND THINGS.

In keeping with the above principle, we find many things brought to view in pairs, and contrasted; and the second things are the higher and the permanent. There was darkness, and God said: "Let there be light." "The evening and the morning" make each day until the

seventh, which is the foregleam of the time when all darkness shall flee away, and there shall be no more night. The second things are the final. Sin first, which is to come to an end, superseded by everlasting righteousness, is God's revealed order. The second and final is better than the first. So with death and life. "The wages of sin is death," and it is to be broken up, and completely swallowed up, by life, for "The gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23. The first things are temporal, and the second things are eternal.

In 2. Cor. iii. to v. Paul brings to view a wonderful contrast between old and new things—between the things of the law and the things of the gospel. The law of the Spirit of life—or that pertaining to the gospel age—is said to be "written not with ink, but with the Spirit of the living God; not in tables of stone [as the old law was], but in fleshly tables of the heart." The apostle speaks of himself as one of the ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The old is spoken of as "the ministration of death," which was "written and engraven in stones." It is also called "the ministration of condemnation." But the new (the gospel) is called "the ministration of the Spirit," and "the ministration of righteousness." The old is said to have had a glory, which was manifested in the shining face of Moses; but that glory was to be done away. That is spoken of as "no glory, by reason of the glory that excelleth." "For if that which was done away was glorious, much more that which remaineth is glorious." This second order of things is not only the enduring, but it is the only basis of hope for mankind, the ground of true liberty, and the transforming power. The law kills, but the gospel is the power of God unto salvation.—Rom. i. 16. All these are mentioned in the third chapter.

In the beginning of the fourth chapter, this gospel is spoken of as the basis of mercy, (the law knew no mercy) courage and honesty. And it is hidden only from them that are lost—not eternally lost, but lost now--because Satan, the god of this world, blinds them by many things of less value, to prevent them from seeing the glory of God in the face of Jesus Christ. He goes on to show that this new, this heavenly treasure is contained in our earthly vessels, that the life of Jesus is manifest in our mortal body, here and now, so that though our outward man perish, yet the inward man is renewed day by day. Under this new order, even the afflictions of life are the means of working for us "a far more exceeding and eternal weight of glory," making a very important contrast between the old and the new, as the temporal and eternal.

This great difference between the old and the new, the natural and the spiritual, the law and the gospel, the typical Jewish age and the antitypical gospel age, is based in the difference between the first Adam and the second Adam. The first Adam is mortal, and he imparts his own nature, which produces a natural and mortal body; and the second Adam is immortal,

and he imparts his own divine nature, which produces a spiritual and immortal body. So far from the design of the gospel plan being to restore or perpetuate the body of the earthly man, the apostle shows that it is to be dissolved, and the person to be clothed with a new house from heaven, that mortality may be swallowed up of life. The "earnest" of this wonderful change is the indwelling Spirit of God, and the final fruition —the glorious body—is to be of its nature—spiritual. "Therefore we are always confident, knowing that whilst we are at home in the [old or natural] body, we are absent from the Lord: (for we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." In anticipation of this wonderful change, due at the coming of the Lord, the apostle could say: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more. Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new; and all things are of God."—See chapter v. 1-18.

It seems very certain that whoever understands the apostle on this great subject will never be deceived by the idea of Christ, or Elijah, or anyone else, returning in the flesh. The new—the eternal—life and body are as much higher than the old as the perfected, glorified Christ is higher than the earthly Adam; and the second coming of the Lord is as much higher in its nature than the first coming, as the spiritual dispensation is higher than the Jewish dispensation. The key to the whole plan is: "First the natural, and afterward that which is spiritual;" and the natural is temporal, and the spiritual is eternal. "If that which is done away is glorious, much more that which remaineth is glorious."

NOTES ON SUNDAY-SCHOOL LESSONS.

Death of Joseph.—Gen. l. 15-26.

(Lesson for November 3.)

GOLDEN TEXT.—So teach us to number our days, that we may apply our hearts unto wisdom.—Ps. xc. 12.

INTRODUCTION.—We are asked to read the last five chapters of Genesis. After the joyful message to Jacob that Joseph was alive, and was governor of Egypt, was believed, Jacob was glad, and said: "I will go and see him before I die." He lost no time, but with all he had, took his journey. On his way, at Beersheba, he offered sacrifices to God, and was comforted by Him. He was told to go down to Egypt without fear, for there the Lord would make him a great nation. The number that went down to Egypt was seventy—probably besides their many servants.

They came into the land of Goshen—one of the best and most beautiful districts of Egypt. There Joseph visited his father, and their meeting, as might be expected, was very affecting. Jacob said to Joseph: "Now let me die, since I have seen thy face, because thou art yet alive." But he lived seventeen years in Egypt. Joseph told his brethren what to say to Pharaoh concerning their occupation, that they might live in the land of Goshen. They were all shepherds, which occupation was an abomination to the Egyptians.

Soon after, Joseph presented his father and five of his brethren to Pharaoh, they doing and saying as they were instructed, and Pharaoh put the best of the land at their disposal. At this time Jacob was 130 years old. On being presented to Pharaoh, he blessed

him, and went out from his presence to possess Rameses—that is, Goshen. And Joseph sustained them during the famine, which continued in great severity in Egypt and adjacent countries. But Joseph had plenty of corn. He gathered in all the money, and all the cattle, horses, flocks, and lands; and the people became Pharaoh's servants, and Joseph fed them.

At the age of 147, Jacob prepared to die. Joseph promised that he would bury him in the land of his fathers. Jacob gathered his twelve sons, gave each his blessing, organized them as a nation,—"the twelve tribes of Israel,"—giving the scepter to Judah;—gave commandment concerning his burial, and then died. Joseph had his father's body embalmed, and the Egyptians mourned for him seventy days, and then by Pharaoh's permission, the body was taken, accompanied by a great procession, and buried in the cave of Mackpelah, near Hebron, in the land of Canaan. After the burial, Joseph and his brethren returned to Egypt. Here our lesson begins.

I. JOSEPH'S BROTHERS FEAR HIM.—Ver. 15. When they realized that their father was really dead and gone from them, Joseph's brothers, judging him by themselves, and thinking he had been kind to them only for their father's sake, thought he would hate them, and revenge the wrong they had done to him. Their own conscience still accused them.

One reason why many people will not take the Lord at his word, is because they judge him by themselves. It is natural for people to think of the Lord according to their own condition.

II. JOSEPH'S BROTHERS PLEAD FOR MERCY.—Vs. 16-18. They sent a messenger (probably Benjamin) to Joseph, saying their father had told them to confess their sin to Joseph and ask him to forgive them. And so they did. They probably had spoken to their father, on account of their fear of Joseph's wrath, though there is no record of it. It appears that there was now a spirit of true penitence. They did not try to hide their sin, nor to palliate it. They only asked for mercy. This made Joseph weep—perhaps partly at the memory of his father, and partly because the former proofs of his kindness had been doubted. The brethren had followed their messenger, and they fell down before his face, saying: "We be thy servants." They were again unconsciously fulfilling his dreams. Both the attitude assumed and the words spoken were expressive of their penitence and humility.

There is hope for the sinner when he confesses his sin and is willing to serve the Lord.

III. JOSEPH COMFORTS HIS BROTHERS.—Vs. 19-21. He said: "Fear not: for am I in the place of God?" If there were any vengeance, God must take it. Again he reminds them that while they meant evil against him, (and were therefore guilty), God meant it all for good—making him the ruler (a type of Christ) to save the people alive, and give them needed bread. Again he said: "Fear not," and promised to provide for them and their children, and spake kindly unto them. How like Christ in all this was Joseph!

IV. JOSEPH'S LIFE REVIEWED.—Vs. 22, 23. Joseph lived an hundred and ten years. This was the ideal length of life among the Egyptians. He spent seventeen years at home, thirteen years as a slave, and eighty as governor of Egypt. He lived to be a "great, great grandfather." We know but little of what happened after Jacob's death.

V. JOSEPH'S DEATH.—Vs. 24-26. He knew he was about to die, and said so. He also reminded his brothers of God's promise to bring them to Canaan again. And he made them swear that they would carry his bones up with them.

(*Continued on page 329.*)

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EDITOR'S APPOINTMENTS.

Nov. 2, and 3, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Nov. 7, and 8, Chicago, Ill., 6006 Green St. 7:30 p. m.

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(*Continued from page 327.*)

So he died, and was embalmed and coffined in Egypt.

It is remarkable that neither Jacob nor Joseph said anything about a future life at the time of their death. The only thought seemed to be concerning their final burial in Canaan. Life and immortality had not been brought to their mind, so far as the record shows. And yet no doubt Canaan was a type of the heavenly country.

Let us each apply the "Golden Text." It will be well to realize in life the filial devotion, honesty, unselfishness, humility, faith in God, resolution, enterprise, faithfulness, patience, and perseverance found in the life of Joseph.

Israel Oppressed in Egypt.—Exod. i. 1-14.

(Lesson for Nov. 10.)

GOLDEN TEXT.—God heard their groaning, and God remembered his covenant.—Exod. ii. 24.

INTRODUCTION.—Genesis means creation. Exodus means departure, and this second book is so named because the departure of Israel from Egypt is its leading subject. This is one of the five books of which Moses was the writer, in the form in which they appeared in his day—called "The Pentateuch." It is claimed by Christian scholars that the inscriptions and monuments discovered in Egypt of late years greatly confirm the Scripture history.

I. THE EMIGRANTS.—Vs. 1-6. It will be remembered that at the invitation of Joseph and Pharaoh, Jacob and all his family (including his many servants) came from Canaan to Egypt, and lived in Goshen—that being the best portion of Egypt for pasture. In this account only the heads of the tribes—the sons of Jacob—are named, but we are told that "every man and his household came with Jacob." The households included not only wives and children, but also the servants, who were admitted to the covenant relation and recognized as Israelites.—Gen. xvii. 12, 13, 27. The plan included even strangers who would obey.—Exod. xii. 48. That these households were large seems evident from the history. In Gen. xiv. 14, we learn that Abraham armed three hundred and eighteen trained servants. Gen. xxvi. 16 shows that Isaac had a greater force than some of the neighboring kings. Jacob brought large flocks and their shepherds from Padanaram; so that he and Esau had to separate because their followers were so numerous.—Genesis xxxvi. 6, 7. No small number could care for the flocks Jacob took with him to Egypt.—Gen. xlv. 10; xlvii. 1. We therefore infer that the "seventy," mentioned in verse 5, were the direct descendants of Jacob, and that many others with them were not mentioned.

Joseph died at the age of one hundred and ten years—having been ruler in Egypt about eighty years. His body was embalmed, and according to his own arrangement, was finally carried to Canaan.—Exod. xiii. 19. All Joseph's brothers and all the old generation—both Israelites and Egyptians—passed away; but the purpose of God concerning Israel was carried out.

II. THEIR GROWTH AS A NATION.—Ver. 7. Jacob, just before his death, organized them into a nation. In this verse are five words used to express the most remarkable increase of that nation. They were fruitful, increased abundantly, multiplied, waxed exceeding mighty, and filled (thickly populated) the land of Goshen. Their circumstances, training and open air life all tended to the development of a numerous and vigorous people.

There are different views concerning the length of time they were in Egypt, and in bondage, and the possibility of producing the 603,550 men who left Egypt (Num. i. 46),—implying a population of about 2,500,000.

Confining ourselves to the Bible record, it seems evident that from the covenant with Abraham to the night of the Exodus was four hundred and thirty

years.—Comp. Gal. iii. 16, 17; Acts vii. 4, 5; Exod. xii. 40, 41. The context of the last passage shows that the passover, the first feature of the law, was instituted that night. From this passage some infer that they were in Egypt all of the four hundred and thirty years, though Paul plainly says that period began at the covenant; but the passage in Exodus does not say they were in Egypt four hundred and thirty years, but that the people who dwelt in Egypt sojourned that long. The sojourning, or pilgrim life, began in Abraham, and continued in others.—Heb. xi. 9. As Levi paid tithes in Abraham (Heb. vii. 9, 10), so all the tribes sojourned in him.

They were only two hundred and fifteen years in Egypt—just half of the four hundred and thirty years,—and only the latter part of that in severe oppression. Abraham was seventy-five years old at the death of his father, when the covenant was made (Gen. xi. 32; xii. 4; Acts vii. 4, 5), and he was an hundred years old when Isaac was born (Gen. xxi. 5)—making twenty-five years from the covenant to Isaac's birth. Jacob was born when Isaac was sixty years old (Gen. xxv. 26), and was one hundred and thirty years old when he went down into Egypt.—Gen. xlvii. 28. Add the 25, 60 and 130 and we have 215 years from the covenant to the going into Egypt, just half of the 430 years from the covenant to the coming out of Egypt.

The objection that two hundred and fifteen years is not sufficient time for the production of the host that came out of Egypt loses much of its force if we include all the servants as part of the nation, and therefore of the producing power. Besides, our lesson shows that the increase of Israel was extraordinary.—Vs. 7, 12. God blessed them in their generation. They did not engage in war. According to Aristotle the women in Egypt often bore two and frequently more children at a birth. In some sections of North America population is said to have doubled in fifteen years. With two hundred at first, at that rate of increase, there would be over 3,000,000 in two hundred and fifteen years.

III. THE OPPRESSION.—Vs. 8-14. After the old generation had passed away, a new king (of a new dynasty) came into power in Egypt, and he knew nothing of Joseph or his work. This led to the oppression of the Israelites.

The body of Rameses II., the Pharaoh of the oppression, is now in the museum of Bulaq, near Cairo, Egypt, —it having been discovered in July 1881, near Thebes.

This new king regarded this strong people as dangerous to his power in case of war—a very common thing in those days. And he valued their services as laborers, and feared that they might join their enemies and escape from Egypt. As a matter of selfish policy, regardless of right or justice, he proposed to "deal wisely with them;" and in pursuance of this policy, he put taskmasters over them, and by a system of forced labor (closely akin to slavery), put burdens upon them, and made them build the store cities, Pithom and Raamses. The purpose of this oppression doubtless was to destroy their physical strength, to break their courage, to destroy their thrift and perhaps lead them to kill their offspring, to lessen their labor and care.

But the oppressors were mainly disappointed, for the more the Israelites were afflicted the more they multiplied. Persecution caused their increase, (illustrating the fact that "The blood of the martyrs is the seed of the church,") and their enemies were "grieved," or alarmed. Then they added "rigor" to the oppression. This word implies fierceness and great cruelty. They made their lives bitter with the coarsest and heaviest kinds of work, in building and

in the fields. Failing in his plan, the king issued a decree for the destruction of all the male infants; but the midwives, fearing God, disobeyed the king, and this scheme also failed. Finally the king commanded that all the male infants should be cast into the river.—Vs. 13-22. But God's plan to make of Israel a great nation could not thus be thwarted.

Egypt is no doubt a type of the sinful state of man, and its bondage is cruel and destructive. The sinner is not free. He is often driven to do what he would not, and has to suffer the bitter consequences. But God's purpose concerning man will not fail. Whom the Son makes free is free indeed. To give the world this great object-lesson was no doubt one of the reasons for sending Israel into Egypt.

Other reasons for their bitter experience have been suggested. 1. To prevent their intermarriage with the Egyptians, and keep them free from their idolatry. 2. To unite them as one nation, binding them in common sorrows, dangers, plans and hopes. 3. To turn their hearts toward the God of their fathers. 4. In some respects their presence in Egypt had a good influence on their education. (Though for a different reason, this is one good result of American slavery; many of the former slaves and their offspring go out as teachers and missionaries.) 5. To wean them from Egypt—making them willing to go out when God's time came.

Redeemed people, because of their experience, stand higher than if they had never needed redemption. God maketh the wrath of man to praise him.

WORLD'S HOPE MISSION FUND.

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ARE WE OF THE MANY?

THERE are many to care for the ninety and nine,
Safe sheltered within the fold,
But who will seek for the one that is lost
On the mountain bleak and cold?

There are many to join the song of joy
When life to the dead is given;
But who will lead from the slums of earth
A soul to the gate of heaven?

There are many to covet the seats of light
By the side of the crowned King;
But who, in the garden of woe, will drain
His chalice of suffering?

Lord, do we whisper among thy friends
Of love that is pure and true?
And say, when the rabble and Cross pass by,
"It is One whom I never knew?"

—*Selected.*

OUR ABIDING FRIEND.

TORN by thorn, and bruised by pitfall,
In the world's dark wilderness,
A voice I heard, 'twas the Shepherd's call,
In tones of sweetest tenderness.

And tho' the heart, so flinty-hard,
Could scarce believe he called to me,
My heart that call could not discard,
'Twas melted by that loving plea.

Jesus, thou my Shepherd art,
From all dangers thou didst lead,
Naught from me thy love can part,
Thou art my all, my every need.

O, thou great and loving Friend!
Saviour, Comforter and King!
My heart, my will, to thee I bend,
Let me now thy praises sing.

O! blessed is thy glorious Name;
Thou to this earth art Life and Peace.
To all the world I would proclaim
Thine everlasting Righteousness.

May all the earth thy praises ring,
Thou King of kings, thou Son of man:
And to thy courts their tributes bring,
Emmanuel: thou God in man.

W. E. KIRKMAN.

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THE GREAT WHITE THRONE.

THE question is asked, When will the great white throne of Revelation xx. 11 be established? Some think it will be after the millennium, because John, after speaking of some things pertaining to the thousand years and its close, said: "And I saw a great white throne," and then speaks of the judgment of the dead, which they think cannot occur till after the millennium, because in the fifth verse it is said: "The rest of the dead lived not until the thousand years were finished."

The above inference is plausible, and yet I think the great white throne is the symbol of the ruling power of Christ during the millennium, or from the time that he (the overcomers being with him) takes to himself his great power and begins to reign.—Rev. xi. 17.

I think "the great white throne" and "the throne of his glory" are the same. See Matt. xxv. 31: "When the Son of man shall come in his glory, and all the holy angels [messengers] with him, then shall he sit in the throne of his glory;" and the judgment of the living nations —the sheep and the goats—follows. Paul says: "When he shall appear [in his glory], then shall ye also [the saints] appear with him in glory."—Col. iii. 4. This agrees with Isaiah xxxii. 1: "Behold a King [the Lord Jesus] shall reign in righteousness [whiteness], and princes [the overcomers, Rev. ii. 26 and iii. 21] shall rule in judgment." "In the days of these kings shall the God of heaven set up a kingdom."—Dan. ii. 44. The Son of man is brought to the Ancient of Days, "And there was given him dominion, glory and a kingdom, that all peoples, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." So too, as joint-rulers, "The saints shall take the kingdom, and possess it forever, even forever and ever." (See Dan. vii. 14, 18, 22, 27.)

Putting all these with Rev. xx. 4 and 11, it seems clear that "the great white throne" refers to the millennial reign of Christ and his body—the overcomers. How could any throne be greater or whiter than the throne of Christ in the millennium? It is based on the principles of purity, justice and love, and is contrasted with the reign of darkness and injustice which it supersedes. The kingdoms of men have been ruled by the invisible powers of blackness and cruelty. The old order will flee away before the face of him that sitteth upon the great white throne, or on account of the great reign of righteousness. And it seems clear that this new reign begins at the dawn of the millennium, at the sounding of the seventh trumpet, when the angry nations are the first encountered by the kingdom of Christ.—Rev. xi. 15-18.

The vision of John is not all consecutive. He often runs through to a certain point, and then goes back and gives another line of truth related to the former. This he seems to have done in Rev. xx. The character of the throne of verse 4 is emphasized in verse 11. It is white. He shall rule in righteousness—a new and great thing in the earth. The judgment is mentioned in both sections of the chapter, but emphasized in the second, where it shows that it includes the dead, and that the outcome is a clean universe, by the destruction of both death and hades in the lake of fire. The judgment is the way to life. To live is more than existence; it is to have the nature and character of Christ; that is life indeed. The saints are judged in this age, and the result is that in the next age they *live* and reign. Then the rest of the dead shall stand before the Judge on the great white throne and be judged, and yet they *live* not, in the perfect sense, until the end of that age.

The great white throne is the symbol of Christ's righteous and victorious reign.

LET THERE BE LIGHT.

THE above expression is the first recorded word of God, in the Bible. "God said, Let there be light: and there was light."—Gen. i. 3. Long before this, "In the beginning,"—(how long before, who can tell?)—"God created the heaven and the earth." Out of his own infinite substance—not "out of nothing," as many of us have been taught—he had spoken these things into exterior existence: otherwise how could the things that are made be a *manifestation* of the invisible power and divinity, as Paul declares in Rom. i. 19, 20? Made from Himself, they must be a manifestation or revelation of Himself.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him [or through him]; and without him was not anything made that hath been made."—John i. 1-3, R. V. In Paul's letter to the Colossians (i. 15-17) we are shown that Christ, the Living Word, is "The image [or expression] of the invisible God, the first-born of all creation; for *in* him were all things created, in the heavens, and upon the earth, things visible and things invisible; * * all things have been created through him and unto him; and he is before all things, and *in* him all things consist." (I quote from the Revised Version.) In the following verses the Apostle makes this fullness of Christ, as to the creation of all things, the basis of his headship of the Church, and the final reconciliation of all things. "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things [the new creation as well as the old] he might have the pre-eminence. For it was the good pleasure of the Father that in him [Christ, the Son] should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth [men], or things in the heavens," [angels.]

From all these Scriptures we form our conception of Christ as the One, the only One, in whom is found the infinite expression of God, and therefore the all-sufficient power to work out the at-one-ment, and so, in due time, to bring all created beings into intelligent fellowship and eternal harmony with God.

It is evident that he [God's expression] was before the *exterior* existence of the heavens and the earth, of which we have spoken. And Gen. i. 1, 2, show that these existed before the words, "Let there be light," were spoken. After the creation, "The earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." This brooding Spirit was evidently the cause of the light.

Perhaps most of our readers have seen that the old creation and the new are related to each other as type and antitype, or as shadow and substance. It is on this principle that the first man, Adam, was a figure, or type of the Second Adam; that the first woman, Eve, Adam's wife, was a type of the Church, when formed as the "Bride, the Lamb's wife;" that the union, or marriage, of Adam and Eve foreshadowed the marriage of the Lamb; and that the fact that Eve was "The mother of all living,"—(excepting Adam and herself, of course) was a grand foregleam and prophecy of the more glorious fact that the Church, as the Bride of Christ, the second or spiritual Adam, is to be the regenerating mother of all humanity. The whole plan of salvation, which is spiritual in its agencies, process and results, had its outline given on the natural or earthly plane. The divine *ideal* existed *before* the natural was created, and was therefore the controlling principle in the development of the natural, which has become the visible index to

the glory of the spiritual in its development and when it shall have been wrought out. In point of *manifestation* (though not so in ideal) "First the natural and afterward the spiritual" is the order in the plan of God.

Whoever can see this order in the Divine plan, and its application in the development of the race down through the Ages, will see why Christ is the "Rock of Ages," and that he cannot be removed. They will see that the failure of the natural or earthly condition, while it seems, and in mortal experience is, a sad calamity, and a terribly dark cloud over the work of God, was nevertheless a necessary step in the development of Divine character in man. Without the experience of evil, mercy would never have been needed, and therefore that quality in the Divine character could never have been known. Unless *all* the Divine attributes are developed in us, and become facts in our own experience, we can never be fully in the image and likeness of God.

Whoever can see the plan, will see that from God's standpoint there is not, has not been, and cannot be any such thing as failure. It is from this standpoint that Paul could truly say that "All things are of God," and that "He worketh all things after the counsel of his own will." This is why the prophet, speaking in the name of the Lord, could say, "My counsel shall stand, and I will do all my pleasure;" and "My word, which has gone forth out of my mouth, shall not return to me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I have sent it." How could a creature, or all creatures combined, thwart the plan, or set aside the purpose of the infinite Creator?

Whoever can see the plan will not only have the assurance of the ultimate victory of the Lord, which involves the perfect reconciliation and endless harmony of all his creatures, but he will see light and beauty in the New Testament teaching on the subject of the calling, discipline and election of the few, to be a royal priesthood, to the end that through them, as co-workers with Christ, all the non-elect shall be blessed and saved. They will see that the "Gospel age" is not a finality in the work of saving men, but only a preparatory step to the marriage of the Lamb. And they will not only see, but they will rejoice that the work of regenerating mankind in mass only *begins* after the marriage of the Lamb, which takes place at (or after, certainly not before) the second coming of Christ; and that the fullness of mercy can never be exhausted while there is even one poor sinner in the universe, living or dead. All must be made alive. All must be reconciled. There shall be no more pain, nor death. All must therefore be life and endless pleasure. This is the Gospel in the book of Genesis, that is, Creation.

It has been a source of great pleasure to realize that the work of the natural creation foreshadows the spiritual work of God in the human soul. Each one is the miniature of the whole. As God deals with the one, he can and will deal with all in due time. Before the Spirit of God moves upon the great *deep* of human hearts, they are like the primitive earth, 'waste' and 'void' and enveloped in 'darkness.' But that brooding Spirit brought light. God spake and it was done. As with earth, so with the earth man, he cannot enlighten himself. He is dead, and must await the quickening voice of the Son of God. "That," says the beloved John, "was the true Light, that lighteth every man that cometh into the world." Then all shall see, hear and live. Light *came* by the voice of God. God is Light; and God speaks himself, through Christ, into all humanity, and none can always resist him, and so God shall be all in all. Light is knowledge, without which there is no salvation. And this is eternal *life* to know God, and Jesus Christ whom he hath sent.—John xvii. 3. Who would not pray, "Let there be light?" And who would not rejoice in being permitted to co-operate with God, in giving light and life to all?

EXTRACTS FROM LETTERS.

Stronger in Faith.

I HAVE left Kirkville and moved to La Grange, and wish you to send my HOPE here. I do not want to do without it. I have lent it to some that I thought would read it; but it seems hard to convince people of their errors concerning the judgment and the resurrection life. To me these truths have brought great comfort and joy. I grow stronger in faith day by day, and love to tell these things to any who care to hear. I hope the Lord will bless you and yours abundantly, and by his grace strengthen you to carry on his work.

LA GRANGE, ILL. S. L.

Laboring for the Master.

INCLOSED find one dollar, for which send the HOPE to ——— and ———.

Dear Brethren of the HOPE family: I am alive and in the field laboring for the Master; and the dear Lord is blessing my labors. Several have given their hearts to him recently, and others have been revived and strengthened. I have been laboring in Pittsfield, Smithfield, Swanville and Searsport; and I am glad to say that the Lord is good and full of mercy. Praise his dear name!

I enjoy reading the HOPE. I am pleased to see so many letters from the scattered ones. Just to see the names of those who love God and his truth is good. I hope you will all write often; and I for one could wish you would all sign your full name. C. W. and S. H. do not quite suit me. They are not enough to let us know who wrote them. A word to the wise is sufficient.

CANAAN, ME. O. M. CHASE.

[Many of the letters are not written for publication, and the writers prefer that their names should not be given. There are some things that only editors learn. *What* is written seems of greatest account.—EDITOR.]

God's Temple.

INCLOSED find $5.00 to put to my credit. This I promised when I sent an order a few days ago.

I have been enjoying a study for few days on the object God had in view in our creation—to make of us a habitation for himself. — Eph. ii. 22, Em. Diag., and other passages. "Ye are the temple of God."—1. Cor. iii. 16; 2. Cor. vi. 16. See also 1. Cor. vi. 19.

What an inspiration to contemplate that such an Omniscient Architect would know, before commencing the construction, every stone and brick necessary to complete that habitation or temple; and that he is too wise and skillful an Architect and Builder to spoil, or allow any other power to spoil, even one brick, or stone, or any other part of the material in preparation or construction. And when the building is complete, 1. Cor. xv. 28 will be fulfilled: "All things [people] will be subjected unto him, * * that God may be all IN ALL." D. C. W.

LOS ANGELES, CAL.

"OUR PARTNERSHIP WITH GOD."

1. Cor. iii. 9.

"In the text the Apostle Paul indicates a co-partnership of man with God for man's salvation. And it is this fundamental idea of union with God as a means of salvation that I would have you consider. You may work, I may work, we may work together, but unless God works in us and with us it will be useless work. He that planteth is nothing, neither he that watereth, but God that giveth the increase.

"All that we mean by civilization is but the material and mental salvation of the race. Civilization is external and temporary salvation. The gospel is internal and eternal salvation. The world is partially civilized because it is partially in harmony with God in things material and mental. The world will be Christianized when it is in harmony with or reconciled to God in things spiritual."—*Selected.*

THE CHEMISTRY OF CHARACTER.

John and Peter and Robert and Paul.
God, in His wisdom, created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul was a knave.
Evil or good, as the case might be,
White or colored, or bond or free,
John and Peter and Robert and Paul,
God, in His wisdom, had made them all.

Out of earth's elements mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown,
Born by the law that compels men to be,
Born to condition they could not foresee,
John and Peter and Robert and Paul,
God, in His wisdom, created them all.

John was the head and the heart of his state,
Was trusted and honored and noble and great.
Peter was made 'neath life's burdens to groan,
And never once dreamed that his soul was his own.
Robert great glory and honor received
For zealously preaching what no one believed:
While Paul of the pleasures of sin took his fill
And gave up his life to the service of ill.

It chanced that these men in their passing away
From earth and its conflicts all died the same day.
John was mourned through the breadth of the land;
Peter fell 'neath the lash of a merciless hand:
Robert died with the praise of the Lord on his tongue,
While Paul was convicted of murder, and hung.
John and Peter and Robert and Paul,
God, in His wisdom, created them all.

Men said of the statesman, "How noble and brave!"
But of Peter, alas, "He was only a slave!"
Of Robert, "'Tis well with his soul, it is well!"
While Paul they consigned to the torments of hell.
Born by one law, through all nations the same,
What made them to differ and who was to blame?
John and Peter and Robert and Paul,
God, in His wisdom, created them all.

Out in the region of infinite light,
Where the soul of the black man is pure as the white;
Out where the spirit through sorrows made wise
No longer resorts to deceptions and lies:
Out where the flesh can no longer control
The freedom and faith of the God-given soul,
Who shall determine what change may befall
John or Peter or Robert or Paul?

John may in wisdom and goodness increase,
Peter rejoice in infinite peace!
Robert may learn that the truths of the Lord
Are more in the spirit and less in the word,
And Paul may be blessed with a holier birth
Than the passions of men had allowed him on earth.
John and Peter and Robert and Paul,
God, in His mercy, cares for them all.

—*Selected by J. H. Christianson.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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RESTITUTION OF ALL THINGS.

In a late article, we saw that the work of Elijah (or Elias) is to "restore all things."—Matt. xvii. 11. And Peter, after the Holy Spirit came upon him, showed that his work is not due before the coming, or presence, of the Lord Jesus, but that the heavens retain him "until the times of restitution [restoration] of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts. iii. 20, 21. While the development of the antitypical Elijah (the Christ body) is the work of this gospel age, his work of restoration covers the age, or ages, to come.

Some read Peter's statement as if it said, "the restitution of all the things of which the prophets have spoken," and therefore look only for a limited restoration. But an appeal to the prophets, and to the law, written by Moses, in some respects the greatest prophet before Christ, gives good proof of its universality. The jubilee year brought a typical restoration of all that was lost. And the words of our Lord, quoted above, are "restore *all* things." Surely it will be admitted that such a work is too great for any one man, and that if the Elijah work were done before the return of Christ, it would greatly lessen the importance of his coming.

Some think, because the word "things" is used in the passages above quoted, that they cannot include people,—as if people were not things. Webster defines a thing to be, "Whatever exists, or is conceived to exist, as a separate being, whether animate or inanimate." In the Bible, persons, both human and divine, are called things. Jesus at birth was called "that holy thing." Luke i. 35. Separating "the children of the wicked one" from "the children of the kingdom" is called gathering "out of his kingdom all things that offend."—Matt. xiii. 41. In the future, Christ is to gather all things together in one.—Eph. i. 10. His success is to be that all things in heaven, earth and under the earth shall own him Lord.—Phil. ii. 10, 11. He is to reconcile all things unto himself.—Col. i. 20. "All things," except the Father,

are to be subject to Christ.—1. Cor. xv. 25-28. Then, in Bible usage, God himself is called a thing. In Matt. xvii. 11 and Acts iii. 21, the expression "all things" no doubt has special reference to mankind.

The word restore is used of lost or stolen property recovered (Exod. xxii; Job xx. 18), and also of the widow's son recovered from death. 2. Kings viii. 1-5. In the one case it means the restoring of something that a person lost, and in the other the restoring of the person himself. Some think that restoration cannot include more than was lost. But Bible usage does not so limit the word. "If a man shall steal on ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." If the animal be found alive, "he shall restore double."—See Exod. xxii. 1-4. The penitent Zaccheus understood this principle when he promised to restore fourfold."—Luke xix. 8. The wise man said a discovered thief "shall restore sevenfold."—Prov. vi. 31.

The book of Job appears to be an allegory of the loss, bitter experience and restoration of our race. In the end he had the same number of children, but their property was doubled.—Job. i. 2, 3: xlii. 12, 13. So all the race of man will be restored, but their condition will be better than they lost in Adam. They are to be made alive in Christ. There will be at least as much difference as between mortality and immortality. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."—1. Cor. xv. 49.

The principle of restoration may be applied to individuals, to Israel as a nation, and to the Church. The restoration of Israel involves their possession of Palestine, and the rebuilding of "the tabernacle of David which is fallen down."—Acts xv. 16. But "the glory of this latter house shall be greater than of the former."—Hag. ii. 9. Many prophecies show that it will be perpetual.

Some hold that restored Israel will be the real and immortal kingdom of God; and others ignore their restoration entirely, and hold that these prophecies are to be applied spiritually to the Church of Christ. If they do apply thus to the Church, it is because Israel is a type of the Church. But being a type does not interfere with her restoration; and when restored, she will be an earthly nation still. Such restoration of the nation does not necessarily imply their conversion to Christ; and there are prophecies that imply their national restoration while yet in the darkness of unbelief.—Zech. xii. and xiii. When they are brought to the knowledge of the truth, and accept their Messiah, they will be the earthly and visible phase of the kingdom of God. But the Church will then be with Christ, being the invisible and immortal phase of the kingdom of God, into which flesh and blood cannot enter.—1. Cor. xv. 50; John iii. 3-8.

It has been questioned whether the term restoration can properly be applied to the Church, on the ground that it has never been suspended or lost. But is it not true that as Israel was carried into captivity under literal Babylon, so the

Church has been in bondage under mystic Babylon?—Rev. xvii. This being so, the deliverance from mystic Babylon is properly a restoration of the Church, of which the ancient return of Israel from Babylon to Jerusalem was a type. This restoration from mystic Babylon must be a return to the primitive purity and simplicity of the Church, but the glory of the restored Church will be much greater than she had at first. Then she was weak for lack of experience, and readily came under the influence of the tares which were sown among the wheat (Matt. xiii.); but after the separation, it will not be repeated, and she will have power over the nations for good.—Rev. xxi. 23-27.

The restoration of Israel will be a benefit to all the nations; and the fulfillment in the near future after their national restoration may have much to do with opening their blind eyes. Their restoration as a nation is one thing, and the removal of their blindness is another. The first will prepare the way for the second. The latter is mentioned in Romans xi. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Ver. 25. This "fullness of the Gentiles" refers to the Church taken from among the Gentiles during the age of gospel election; and the apostle adds: "So [or then] all Israel shall be saved: as it is written, There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Vs. 26, 27.

Israel here cannot mean the Church of Christ, for it refers to those cut off on account of unbelief and ungodliness. Besides, the Church is doubtless the Zion, (the heavenly Jerusalem, Heb. xii. 22) out of which the Deliverer of Israel comes. "As concerning the gospel, they [Israel] are enemies for your sake; but as touching the election, they are beloved for the fathers' sake; for the gifts and calling of God are without repentance." That is, what God has promised to Israel must be accomplished, for he does not change his mind. "For as ye [Gentiles] in times past have not believed God, yet have now [in the gospel age] obtained mercy through their [Israel's] unbelief; even so have these [Israel] now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."

It is unbelieving, sinful, rejected Israel that is to be restored and, in due time, brought to the knowledge of the truth. It made the apostle exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out?" But what man could not discover of himself, God has been pleased to reveal. "For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Vs. 28-36.

Some are inclined to call hard names, and assert that they do not deserve mercy, which we may admit. But do *we* deserve mercy? Do any? Is not mercy God's free love and gift to the undeserving? Though they had caused his cruci-

fixion, Jesus prayed: "Father, forgive them, for they know not what they do." If we do not catch his spirit of forgiveness, are we not crucifying him afresh?

Can we think that Jesus' dying prayer was in vain, or will not be answered? They were left desolate, and have suffered an age of severe punishment. We are told that the wrath came on them to the uttermost.—1. Thess. ii. 15, 16. But wrath has a limit, and "Mercy rejoiceth against judgment." Why were we not forgiven and saved at once? God is a God of order, and has a dispensational plan. When Jesus left them desolate, he said: "Ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39.

Jesus' prayer will be answered in due time. He said: "I know that thou hearest me always."—John xi. 42. The time of their blessing is foretold: "And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication [favor and prayer], and they shall look upon me whom they have pierced, and they shall mourn, etc."—Zech. xii. 10. This is not the mourning of despair, but of penitence,—as Joseph's brethren mourned when he forgave them. This could not have been fulfilled before the first advent; they had not pierced him till then.

Some think that the many promises of the restoration of Israel were fulfilled at their recovery from Babylon. Many of them were uttered before or during that captivity, and some of them doubtless related to both that partial restoration and the future greater one, something as type and antitype are often blended. And who can fail to see that the language is often too strong to have been fulfilled at the return from Babylon? Look at a few examples:

"Thus saith the Lord; I am returned to Zion, and will dwell in the midst of Jerusalem: and she shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. * * I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. * * Before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor. * * And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing. * * * In those days it shall come to pass, that ten men out of all nations shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." Zech. viii.

Again: "And I will set my glory among the nations, and all the nations shall see my judgment that I have executed. * * So the house of Israel shall know that I am the Lord their God, from that day forward. And the nations shall know that the house of Israel went into

captivity for their iniquity. * * Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, * * after they have borne their shame, and all their trespasses whereby they have trespassed against me. * * When I have brought them again from the people, and gathered them out of their enemies' land, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, who caused them to be led into captivity among the nations: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord."—Ezek. xxxix. 21-19.

Who will say that they received the Spirit of the Lord and learned such a permanent lesson of righteousness at their return from Babylon?

Again: "The days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from *all* the lands whither he had driven them: and I will bring them again into their land that I gave to their fathers. Behold, I will send for many fishers, and they shall fish them; and after will I send for many hunters, and they shall hunt them, * * And first I will recompense their iniquity and their sin double."—Jer. xvi. 14-18.

How could this have been fulfilled before they were scattered into "all lands," which did not occur till after A. D. 70? The "double" has been fulfilled, and it is now time for their restoration.—See "Two Dispensations," in DAY DAWN.

Again: "I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord."—Jer. xxiv. 6, 7. "Behold, I will gather them out of all countries, * * and I will cause them to dwell safely; * * and I will give them one heart; and I will make an everlasting covenant with them, that I will not turn away from them, * * and I will put my fear in their hearts, that they shall not depart from me."—Jer. xxxii. 37-40.

They did depart from the Lord after the restoration from Babylon, and the greatest curse they ever experienced resulted from their rejection of the Messiah.

In chapter xxxi. the restoration and perpetuity of Israel are clearly foretold. They are to be placed under the new covenant, the law to be written in their hearts, and all shall know the Lord, and their sins to be forgiven and remembered no more. Their perpetuity is pledged by the safety of the sun, moon and stars; and they "shall not be plucked up, nor thrown down, any more forever."—Vs. 28-40.

These are but samples of the promises of the restoration and glory of Israel, under the millenniel reign of the Christ body. And they are meaningless if limited to their restoration from Babylon; for

all know that their greatest blindness, sin and desolation came afterward.

Seeing this fact, some say these promises of perpetual blessing were conditional, and would have been fulfilled if they had not rejected their Messiah. But at least three of the passages above mentioned (Jer. xvi; Zech. xii; Rom. xi.) take that rejection into account, and show that the restoration and blessing follow it.

Though there are present indications of a movement toward the restoration of Israel, we need not expect that it will have uninterrupted success, or that others will give up their dominion over Palestine before their "times" expire.—See "Times of the Gentiles," in DAY DAWN.

Perhaps even afterward, the Jews themselves may be surprised; not being in the light of their own Scriptures they may be deceived into thinking that their trouble is past, and make no provision for self-protection. For a time, being prospered, they may have a sense of safety in their "unwalled villages." Ezek. xxxviii. 8, 11, 14. There will be an incentive for the "Chief prince of Meshech and Tubal" to make them a prey. Coming from the north, this probably refers to Russia. It can only be fulfilled after Israel has been restored and prospered. The army does not come against the Turks, but "my people Israel."—Ver. 16. It comes upon "them that are at rest, that dwell safely," "dwelling without walls," "upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, etc."—Vs. 10-12.

But though the Lord allows Israel to get into such trouble, he is against their enemies (ver. 3), and makes Jerusalem victorious. This will be one phase of "the battle of the great day." "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will bring all nations against Jerusalem to battle, and the city shall be taken, * * and half of the city shall go into captivity. * * Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."—Zech. xiv. 1-3. Their enemies have what seems a temporary success, but the Lord turns it into great failure. The manner of His fighting may be as when the Angel destroyed the host of Sennacherib (1. Chron. xxxii. 21, 22), or when He fought with the prince of Persia.—Dan. x. 20.

Perhaps some means of confusion causes the armies to turn against each other. Drunkenness and licentiousness are suggested by Joel iii. 1-3. But whatever the cause, Jerusalem comes off victorious. The Lord will make her "a cup of trembling," "a burdensome stone," "a torch of fire," to her foes; and he will "destroy all the nations that come against Jerusalem;" and she "shall be inhabited again, in her own place, even in Jerusalem."—Zech. xii.

If at that time of their trouble and deliverance, they should learn who is their Deliverer,—that the despised and rejected Jesus is their living Friend,—how readily they would mourn, looking upon him whom they had pierced. They will be ashamed when they learn the

facts, and the more so when they realize that he has forgiven all they have done.—Ezek. xvi. 63, R. V. Having learned the true lesson, from that time forward, as the handmaid of the heavenly city, or as the visible phase of the kingdom of God, Jerusalem shall be a praise in all the earth.—Isa. lxii. 7.

(*To be continued.*)

NOTES ON SUNDAY-SCHOOL LESSONS.

The Childhood of Moses.—Exod. ii. 1-10.

(Lesson for November 17.)

GOLDEN TEXT.—Train up a child in the way he should go, and when he is old he will not depart from it.—Prov. xxii. 6.

INTRODUCTION.—Moses was born in the capital city of Egypt—probably Zoan, near the mouth of the Tanitic branch of the Nile. He was born at the right time for the accomplishment of the divine purpose concerning Israel. There is much of romantic adventure in his history. H. W. Beecher said: "Egypt was then really glorious. Rome had not been thought of. Greece was a den of robbers. There was not a refined people in all Asia. * * At that time there was but one radiant spot on the globe, and that was Egypt * * where were found the acme of the world in all philosophy, in all art, and in all religion." As the boy is the father of the man, the boyhood of Moses must have been of great importance. The subject of our lesson is supposed to be the training of a Child into a Great Man for a Great Work.

Moses is perhaps the greatest, excepting Christ, in the list of Bible characters, or that ever lived.

He is great as the Historian of the creation and early history of the earth and of man. What do we know of these things if we appeal from his writings?

He is great in that he has given an impartial biography of himself. He told the truth even when it appeared against himself.

He is great as the Lawgiver of Israel and—we may say—of the world. His laws concerning hygiene, temperance, health, and the social relations have never been improved upon. His moral code is the recognized basis of the laws of all civilized nations.

He is great as a Poet. For grandeur of thought, poetic expression, and sweep of truth, see Psalm xc. and the Song of Moses in Deuteronomy xxxii.

Is he not great as an Astronomer? He said the stars were innumerable. It is not long, comparatively, since the astronomers taught that the stars could be numbered; but now they agree with Moses.

He is great as the Leader and Deliverer of his people. Through him the chains were broken from a whole nation of slaves, and he brought them through great difficulties to their own land of promise.

He is great as a type of Christ. Of him it was said, "A prophet shall the Lord your God raise up unto you of your brethren, LIKE UNTO ME."

His life and experience were of the most romantic character. The plot of his story is wonderful and tragic. Our lesson covers forty years.

I. HIS ANCESTRAL INHERITANCE.—Ver. 1. Both his parents were of Levi—afterward the priesthood tribe. His father's name was Amram, and his mother's name was Jochebed—his father's aunt.—Exod. vi. 18, 20. They were people of faith in God, and courage, daring to disobey a king's command.—Heb. xi. 23. Moses was born a slave, of parents who labored under poverty and severe oppression. His name means extraction. He was extracted, or drawn from the water.—Ver. 10. He was a goodly—comely, attractive—child.—Ver. 2; Acts vii. 20 ("exceeding fair," or "fair to God,"); Heb. xi. 23. On account of this his life was spared, and he had great opportunities.

(*Continued on page 345.*)

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EDITOR'S APPOINTMENTS.

Nov. 17, Open for special arrangements.

Nov. 24, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Nov. 30, and Dec. 1, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

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(*Continued from page 343.*)

It is a remarkable fact that many of the great men of history have been of obscure parentage. All parents should be encouraged to do their best in training their children, as no one knows the possibilities of goodness and usefulness in them.

II. MOSES' INFANCY.—Vs. 2-8. One might almost think Moses was the first-born of his parents, but their were two before him, Miriam (verse 4; xv. 20) and Aaron, who was three years older than Moses (vii. 7) and probably born before the edict requiring the death of male children. On account of that decree, Moses, this "exceeding fair" child, was hidden by his mother three months. He was probably kept in the house, or perhaps in the female apartments. And when she could hide him no longer in the house, she took an ark—a box or basket—made of bulrushes—the papyrus plant—and daubed it with "slime and pitch." The *slime* is a hard substance, which when melted, and mixed with *pitch*, or liquid bitumen, made a hard glossy wax, perfectly water-proof. Then she put the child in the ark, and laid it among the flags, rushes or weeds, by the river brink. That was the branch of the Nile on which the capital was built. It was the only branch not infested with crocodiles.

His sister, probably Miriam—the original form of the name Mary,—was set to watch over him. She stood far enough away not to reveal the object of her care, and yet near enough to see what might happen to him, and to guard him against danger. No doubt she dearly loved her baby brother, and all the more on account of his danger.

The daughter of Pharaoh—perhaps of a previous Pharaoh—came down to bathe in the river, her maidens—her companions — keeping watch by the river side. This young woman of rank discovered the ark, and sent a maid to fetch it. When she opened it and saw the child, it wept, and thus touched her heart. She recognized it at once as one of the Hebrews' children. The heart of that young woman was stronger than the decree of the king. The shrewd little sister, watching the princess, and her own opportunity, came forward and asked if she should go and call a nurse of the Hebrew women—the servant class—to take care of it for her. The princess said, "Go," and the maid wisely called his mother.

It is interesting to note the interweaving of the divine and human in God's plans. He used a slave family, a small basket, a little girl, a baby's tears, a kind-hearted princess, the baby's own mother, and a royal court. How wonderfully little circumstances work out great results.

III. HIS HOME TRAINING.—Ver. 9. What a happy event for that mother! Pharaoh's daughter, perhaps understanding the real situation, said to the mother, "Take this child away, and nurse it for me, and I will give thee thy wages." And this she did. By this plan the mother in a sense became the servant of the princess, and thus secured the safety of her son. So she was doubly paid. Her love was richly rewarded, and for her work she was paid out of the royal funds.

Moses' early years were spent at home, and his training there was a better preparation for his future work than had he been trained for these years in a polygamous court. He was in an atmosphere of love and virtue. He was taught concerning the one true God. He no doubt learned of his noble ancestry, and of God's promises concerning his people. He knew they were not always to be slaves. His after life showed the effect of his home training.

IV. HIS COURT TRAINING.—Ver. 10. This was from seven or twelve years old till he was forty. The child grew, under the home influence, but his mother brought him to Pharaoh's daughter,

who recognized him as her own son. She named him Moses, because she drew him (extracted him) out of the water. As her son, he was an Egyptian prince in the most luxurious and learned court of the world at that time. He lived in wealth and luxury. He "was learned in all the wisdom of the Egyptians."—Acts vii. 22. He probably knew all the secret learning of the Egyptian priests. He was not only a scholar, but also a warrior. So says Josephus. All the experiences of his first forty years were preparing him for his great later work. And it may be mentioned as a case of poetic justice against the oppressors of Israel, that their future deliverer was trained in the court and at the expense of Egypt. This is one of the Lord's wonderful ways; and Moses' true greatness came by being led and used by the Lord himself. As with him, so it is with all others.

World's Temperance Lesson.—Isa. v. 8-30.

(Lesson for Nov. 24.)

GOLDEN TEXT.—Woe unto them that are mighty to drink wine.—Isa. v. 22.

INTRODUCTION.—In the beginning of this chapter the prophet compares the nation of Israel to a vineyard which the Lord had planted. He did all for them that was possible, that they might bring forth the best fruit. He placed them in the best country. He gave them the best laws and institutions in the world. He protected them from their enemies. He gave them his word—commandments, promises, and general instruction. He gave them prophets and teachers, and hymns and sabbaths. He prospered them in worldly things. He gave them the best of earth; and yet instead of bringing forth good grapes, they brought forth wild grapes: "What could have been done more to my vineyard, that I have not done to it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" It is thought by some scholars that the plant meant is the monk's-hood, or nightshade, which produces fruit like grapes in appearance, but poisonous.

Speaking after the manner of men, had he not a right to expect all the fruits which would naturally flourish under such care—such as gratitude, love, obedience, worship, and all the elements of good character; but instead of this, the very opposite was the result. The evils were on account of the sinful nature of the people; and doubtless the experience and result were intended to show the helplessness of man in the best of conditions short of regeneration by Christ. The bad fruits are brought to view in our lesson. They may be summed up in covetousness and love of wine. On account of their sins the Israelites suffered untold woes. They lost their property. They were conquered by their enemies, and carried away captive. Ruin in general came upon them. Disobedience to God never can result in blessing. The same rule always holds good. We may safely say that intemperance brings ruin, desolation, sorrow and death wherever it exists. It wastes the heart, the energy, the life, as fields are laid waste by fire.

I. COVETOUSNESS.—Vs. 8-10. This is mentioned first. It is an undue desire to accumulate property—a desire to get more than one's share of the natural goods of life. It is rooted in selfishness. Such love of gain leads to many evils, among which are the selling of strong drink, and the renting of buildings for saloons and gambling dens. Professed Christians sometimes do this. Officials sometimes take bribes, and policemen protect crime and vile dens for money. The lesson shows the desolation that naturally follows such desire for gain.

II. THE TYRANNY OF STRONG DRINK. Vs. 11, 12. The "woe" is not a wish, but a fact, given as a warning. The picture here is of a people given up to intemperance and general pleasure-seeking. They are slaves to evil habits.

And they utterly disregard the claims of the Lord's cause, and are ignorant of his word and works. The lower nature is surfeited, but higher things are utterly neglected.

III. CAPTIVITY AND CHAINS.—Vs. 13 to 17. Literally Israel was taken into Babylonish captivity because of their ignorance of God and consequent sin. So men generally are alienated from God (and are therefore captives of Satan) through their ignorance.—Eph. iv. 18. The intemperate are slaves of appetite, and are led into many forms of evil. All evil conditions are aggravated by the use of strong drink. It binds with great chains. Poverty and shame often result. Hell—sheol, the death state—is enlarged;—that is, intemperance hastens its victims into death. "And their glory, etc."—that is, every great and good thing is ruined by intemperance. The multitude only increases the ruin. Ver. 15—No position in life can prevent the dire effect. Ver. 16—It will be seen that the results are necessary—designed for good. Verse 17 shows the climax of desolation.

IV. POWER OF APPETITE.—Ver. 18. It is like a cart-rope. They draw sin to themselves. They do not wait to be tempted, but deliberately go into sin, and become tempters of others. The worst effect of sin is the development of the sinful nature. Some one has said: "Man sinks gradually by this fell poison; first he favors it, then he warms to it, then he burns for it, then he is consumed by it."

V. DEFIANCE OF GOD.—Ver. 19. The wrecking of the moral nature leads to recklessness of all consequences. They are inclined to disbelieve that the bad effects will ever come. They virtually dare God to execute his penalties.

VI. DISTORTED VIEWS.—Ver. 20. What is really good, they call evil; and evil things they call by good names. Men sometimes advocate the liquor traffic as the best means of promoting temperance, liberty and morality. Men sometimes sell strong drink or license the business without being conscious of sin.

VII. SELF-CONFIDENCE. — Ver. 21. They see no danger. They "can drink or let it alone." They are not slaves, but advocates of "personal liberty." "It is only weak people," they say, "who cannot take a glass of liquor, and stop." This is a woeful state of self-deception.

VIII. TENDENCY TO EXCESS.—Ver. 22, 23. The drinking habit grows by indulgence. They may think they are mighty, but "the devil in solution" is mightier than they. The "woe" here is not only on the drinker, but the mixer,—the man who sells for gain,—and the man who justifies the wrong for money or for influence.

IX. THE RESULTS.—Vs. 24–30. They are like a devouring flame, a wasting army, the roaring of a lion, or of a stormy sea. Darkness, sorrow, and ruin inevitably follow such methods of life.

Let every one be a Christian, and take a decided stand on the side of temperance, both in theory and practice, and the saloon and the whole liquor business will perish. But if they are determined to live, let them be outlawed.

☞ The year is rapidly drawing to a close. Two more numbers of the HOPE will complete the present volume. I expect the publication of the paper to go on. There are a few things I wish to say here. 1. It will help us greatly just now if those whose subscriptions ended during the present year (or before) will renew at once. 2. The majority of the subscriptions fall due at the end of this year. We hope to hear from all soon. 3. We would like to know at once how many want the bound volume for this year. Price $1.15, postpaid. 4. Remember that one dollar pays for two new subscribers for a year. 5. Let those who want books sent for holiday presents please send their orders soon, see "Six Good Offers."—ED.

HEART-HUNGER.

One who has the love of Christ to offer need never despair because the door of approach to any heart is fast shut. The shut heart has a friend of that same Christ within, and the friend is always trying to let the Master in. Some of us have neglected to labor for certain groups of people because they seemed unapproachable. May the young Christians be more courageous and hopeful than their elders! Often workers find hearts already conquered for Christ when they look only for resistance. "In my ministry in a new church," writes a pastor, "I saw one evening a lady who seemed very attentive to the services. I spoke to her, as I did to others, as she was going out, and discovered that she was French. She seemed to hesitate a little, and I took courage and asked her to remain till I had shaken hands with the rest. I was rather surprised that she accepted my invitation, and sat down to wait for me.

"I began to speak of her evident attention during the service, when she at once told me her history. She was a Catholic, but for some time had neglected her own church. She was very intelligent and sensitive in conscience, and, after some reading and thinking, had begun to question things which she had been taught in childhood; then she feared she was committing sin, and had confessed her doubts, and submitted to a penance. Instead of quieting her mind, however, the penance left her in real sorrow for sin. She began to feel that she was a sinner in a far different sense than before. She knew that she needed pardon and help from somewhere, and went again to her priest. He heard her kindly, but was a poor physician for such a soul. He again gave her a penance, and bade her work it out, and she would find peace.

"It is easy to see how ineffectual such means would be to satisfy her aroused conscience. She left the priest, and began to seek help in other church services. She learned of a Saviour from sin, and had already accepted him in spirit; so before she went home from her talk with me she had joyfully and fully committed herself to Jesus. I visited her soon, and found her mother anxious for forgiveness, like the daughter; and at the next communion both mother and daughter were sitting together at Christ's table. Well might I watch, after such an experience, for signs of my Master's witness in unlikely hearts. Everywhere there are those who want rest; and there is no rest away from Christ.—*Selected.*

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DIVINE HEALING.

ONCE more I take my pen to advocate divine healing, pure and simple, or faith cure, as it is sometimes called. It is not a subject for argument, but of experience, based on God's word in his promises. "I am the Lord that healeth thee," he has proclaimed to all his creatures. No one nor anything is healed, or lives before him, without his healing, or grace,—for such it really is. The atonement is all healing. It is the great remedy that God has appointed for sin and sickness.

To prove the truth of his proclamation, he sent his Son to set the great and perfect example for us all to follow; "and he healed the people." He sometimes healed them when they did not know him, and afterward told them who he was:—notably the impotent man at the pool of Bethesda. He asked him if "he would be make whole," and the man excused himself, saying, that he could not get into the troubled water, when Jesus bade him take up his bed and walk. He was healed much more readily than he would have been had he used the means, or been put into the water, although that was divine healing under the law of Moses.—See John v.

The law of healing, as stated by Christ, was "According to your faith be it unto you;" and that is still the law by which he works. Referring to the man who was let down before him to be healed of palsy, we read in Mark ii: "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." So it was their faith, as he always told them. It is still according to their faith. Faith, we are told, will remove mountains.

If a person's faith is to "use means," and take a doctor's advice, and slight the better way, that is the thing for him to do, and stand the result. Take a man sick with palsy, or a cancer in the stomach, what can drugs avail to him? The man with the palsy, and no faith in Christ, must continue to limp; and the one with the cancered stomach has nothing left him to do but have his stomach taken out. Had either of them faith in Christ, the healing might come to them in an instant, like a stroke of lightning. I have experienced that way of God's healing over and over.

I do not know of any that do not get sick in this life, even those that are healed by faith. Jesus told the man to "go and sin no more, lest a worse thing happen unto you." When this mortal shall have put on immortality, we shall be freed from sickness.

Having had more than seventeen years of divine healing, strictly without drugs, I am sure my testimony is a weighty one. Also I teach it to others almost daily. Some get it very readily, and are healed, and have the faith to stand. Others seem not to be able to reach it, however they may desire it. But as far as my experience goes, and observation of others, there is no divine healing, pure and simple, unless every other idea of cure is abandoned entirely, and the person presents himself or herself to Christ with a clean faith in him, not mixed with remedies of any sort whatever. When they come in that way, with an honest purpose, and have no idea of a return to doctors or drugs, the healing is given, often instantly, usually very soon.

I have seen many Christians take doctors' prescriptions, and pray continually the Lord to bless the means for their cure; and they would get well in a short time, but not as they would have done without them, and with faith in Christ.

If a person takes medicine, it is well to pray over it. "It is well always to pray, and never to faint." If doctors would pray the Lord to bless their medicine to their patients and cure them, they would have better success. I have known doctors to do so, and they are

much the best. But even that does not equal a simple faith in Christ for healing.

If people cannot see the difference in the two methods, they surely have not learned the lesson of divine healing. It is a most wonderful thing to know it and have to take no drugs when you are sick. It is important to get thus acquainted with Christ, for that is the sum of the whole matter. It takes a very clear understanding of the witness of the Spirit to know it, and to stand when once you have it. It is sometimes lost by not knowing it clearly enough. You must get acquainted with and know your Master, Christ. The clearness of the witness of the spirit differs greatly with different people. That is the true secret of the healing by faith, you must *know* that the Lord is risen." You must first know your Master.

ANNA S. BOWEN,

ROCHESTER, N. Y.

REMARKS.—In a letter which was inclosed with the above article, Sister B. says: "There is so much misapprehension on the subject [of Divine Healing] that I am always glad to testify to the truth as I have learned it, both from the Scriptures and experience. I have seen much of it in late religious papers, and two such articles in the HOPE, one for Aug. 1, and a later one for Oct. 1."

Believing that all healing is of God, whether with or without the use of ordinary means, I have given room for expression of different views and experiences; and each reader may now judge whether Sister B. has made the matter any clearer than did Sister S. or the selected article. Experiences greatly differ, and therefore the experience of one person cannot be used as a rule for others. Even in the use of Scripture, which no doubt we all recognize as authority when properly applied, it seems necessary, in order to rightly divide the word, to take into account the circumstances under which things were spoken or done. This principle is no doubt often overlooked.

For instance, take the statement, "I am the Lord that healeth thee."—Exod. xv. 26. A look at the verse and its context does not sanction the idea that the Lord "proclaimed [it] to all his creatures." It did not include the Egyptians, but was only to Israel, and to them only on condition of obedience to the terms of that covenant under which he was beginning to place them. Were not the curses and blessings of the old or legal covenant wholly earthly? Look at Deuteronomy vii. 12–15 and see the several blessings which were promised on condition of obedience to the Lord's commandments on which the old covenant was based. He promised not only to take away all sickness, and prevent evil diseases, but to multiply them, give them good crops of corn, wine and oil, and make their cattle and sheep abundantly prolific—not one of them nor their animals being barren. This would prevent famine, and make them rich in all worldly goods. Are these among the blessings of the new covenant? Hath not God (under the new or spiritual covenant) chosen the poor of this world rich in faith, and heirs of his promised kingdom?—Jas. ii. 5. Why single out any one of the earthly blessings and say *this*, but not *those*, are for us under the new covenant? Then it was a question of long or short life for the physical man; but under the new covenant it is eternal life that is promised, and that not of the outward man, but "Though the outward man perish, yet the inward man is renewed day by day."—2. Cor. iv. 16.

That the Lord can, and sometimes does, miraculously heal the physical body I do not doubt; but the question is whether the promises of long earthly life, health and other earthly blessings pertain to the covenant under which the body of Christ is being developed;—and whether emphasizing the impor-

tance of bodily healing does not tend to lessen the interest of many in the spiritual things which are typified by the earthly things. How difficult it is, as a rule, to interest in the deeper truths and phases of the plan of God those who are taken up with bodily healing. May not the lower order of things, (including physical miracles), tend to obscure the "greater things" which Jesus said his followers should do?

I am pleased to see that our sister does not limit the Lord nor his people to one method or condition of healing. Only once in all his ministry, so far as we know, did Jesus say: "According to your faith be it unto you."—Matt. ix. 29. Was that indeed "the law of healing?" Did he not many times heal to produce faith? Was not that one of the objects of performing miracles? The case at the pool of Bethesda, which she cites, shows that faith was not always necessary to healing. But I admit that Jesus always did honor faith where it existed. How could he do otherwise, seeing that faith is God-given?—1. Cor. xii. 9. Can a man who has not such faith work it up? Perhaps much that is called faith is a compound of human desire, human will, and the energy of the flesh. This may explain why so many who refuse to take medicine, and expect the Lord to heal them, are not healed. God cannot refuse the plea of faith, even to the removing of mountains of all sorts, because he cannot deny himself. But I have known cases of divine healing,—both speedy and instantaneous,—where the matter of refraining from medicine was never even thought of. And I have known cases where medicine was not administered, and direct divine healing was expected, and it did not come. "Perhaps the patient might have died anyway," some will say. Well, on the other hand, some will say, "Perhaps the patient might have gotten well anyway." One thing seems sure, that neither Jesus nor any of his apostles ever told people that they must stop using remedies, and depend entirely on the Lord without medicine, in order to be healed. I think such teaching is misleading, and dangerous. Good remedies, wisely administered, cannot hinder the Lord, even though he can heal without them. It seems quite sure that he does bless the use of means in the healing of people both physically and spiritually. "The leaves of the tree are for the healing of the nations." Certainly many recover while using medicine. This is not opposed to the fact that the Lord can heal without medicine, when he sees that it is best to do so. And when he intends to do so, he may impress someone or more to pray for it, and then the healing comes in answer to the prayer; and medicine will not hinder. If the Lord leads in the matter, it is all right; but it is all wrong for people to think they can lead or drive the Lord. I have known cases where faith in God was all but shipwrecked, because healing was expected, and it did not come. It is not best to say, "If the Lord will *heal* me, I will trust him," but, rather, "Though he *slay* me, yet will I trust him."

I would be glad if people would learn to trust the Lord in the use of good, healthful food, rather than to stuff themselves with trash, and then trust in drugs for healing, or even expect the Lord to heal them without drugs. I have no doubt that good, common sense, Christian doctors are a great blessing to mankind in their present state. I agree with our sister that if doctors were of the kind she mentions, "they would have better success."—EDITOR.

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WEARY OF WANDERING.

THE chaplain of a Glasgow prison tells an experience which illustrates the power of a beautiful hymn.

One day, when a cell door was opened, I found a young woman eighteen or nineteen years of age standing with her hymn-book in her hand. She looked up from it and, holding it out, said: "This is a hymn which I'm much ta'en up wi'." I read the first two lines:

"Weary of wandering from my God,
And now made ready to return."

I found my eyes filling with tears as I looked at her and said: "Are you weary of wandering from your God?" The answer was a straight "Yes, indeed, I am." Thereupon I had the great privilege of helping one who was anxious to be helped.

As I left her cell I felt I had got a message for the many others. On the following Sunday we not only sang the hymn, but I preached specially to weary wanderers.

On the following day an old man grasped my hand as I entered his cell and in an earnest and solemn, and yet very soft because penitent voice, said: "When the great day comes there will be found a soul among the redeemed, brought there through that hymn we sang yesterday, for," he continued, "when you read out, 'Weary of wandering from my God,' I said, That's me, I'm weary, and I'm made ready to return, and," he added, "come back to my God I have."

I surely am not wrong when I cherish the belief that there are others to whom this same hymn has been a blessing.

—*Selected.*

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GAINING WINGS.

A TWIG where clung two soft cocoons,
I broke from a wayside spray,
And carried home to a quiet desk
Where long forgot it lay.

One morn I chanced to lift the lid,
And lo! as light as air,
A moth flew up on downy wings
And setteed above my chair.

A dainty, beautiful thing it was,
Orange and silvery gray;
And I marvelled how from the leafy bough
Such fairy stole away.

Had the other flown? I turned to see,
And found it striving still
To free itself from the swathing floss
And rove the air at will.

"Poor little prisoned waif," I said,
"You shall not struggle more;"
And tenderly I cut the threads,
And watched to see it soar.

Alas! a feeble chrysalis,
It dropped from its silken bed;
My help had been the direst harm,—
That pretty moth was dead!

I should have left it there to gain
The strength that struggle brings;
'Tis stress and strain, with moth or man,
That free the folded wings.

—*Selected.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 19., No. 23. ALMONT, MICH., DECEMBER 1, 1901. $1.00 a year.

RESTITUTION OF ALL THINGS.

(*Continued.*)

In the preceding article it was stated that "The principle of restoration may be applied to individuals, to Israel as a nation, and to the Church." What was said in that article was chiefly in reference to the restoration or recovery of the Church from "Mystic Babylon," and the restoration of Israel from their scattered and desolate condition among the nations to be an independent nation in their own land —Palestine—which God gave to their fathers. The present purpose is to treat of restoration as applied to individuals, or to the world of mankind,—as the world is made up of individuals. It is here assumed that when we are told that God loved the world, it means that he loved every man, woman and child of the race; and that "the restitution of all things" includes all mankind.

In dealing with this subject let us consider (1) the fact, (2) the order, and (3) the condition.

I. The Fact.—In the former article it was shown that Jesus said Elias will "restore all things," (Matt. xvii. 11), that the inspired apostle spoke of "the restitution of all things," (Acts iii. 21), and that, in the Bible, men are called "things." This is proof that the restoration includes all mankind.

Restoration implies that there has been a loss and recovery. The mission of Christ is "to seek and to save that which was lost."—Luke xix. 10. The preceding verse shows that Jesus applied this to the salvation of the man—Zaccheus. Some would confine restoration to giving back *to* man some condition which he has lost; but Jesus did not come to seek and save a lost condition, but lost men—sinners. The question is not concerning *what* man lost,—whatever it may have been,—but the fact that *man himself* is lost, and is to be restored. It has been shown before that the Bible idea of restoration does not prevent the *condition* of the restored ones being *better* than was lost. But the present object is to show that all mankind are lost, and that all are to be restored—or, in other words,

as Jesus came to seek and to save the lost, that all are to be found and saved. The idea in mind is illustrated by the words of the father concerning the prodigal: "This my son was dead, and is alive again; he was lost, and is found."—Luke xv. 24. This restoration of the prodigal was a genuine case of salvation from lower conditions to higher ones; and there is no reason to think that he ever became prodigal again.

Man's loss, in a general way, is no doubt comprehended in the term death; and therefore the resurrection of all is the restoration of all—whatever may be the nature of the future life. The apostle laid a broad foundation in the words: "As in Adam all die, even so in Christ shall all be made alive; every man in his own order."—1. Cor. xv. 22, 23. It is useless to try to limit this on either side. All admit its universality on the Adamic, or death, side; and the statement is as broad for the life as for the death. Paul was not speaking of a class, but of all "the dead." In the preceding verse he said: "Since by man came death, by man came also the resurrection of the dead." "The dead" is all-inclusive. When Paul meant a class—the believers—he said "The dead in Christ." But when he said "the dead," he implied no limitation. In the same connection, he makes the resurrection of "the dead" equally certain with the resurrection of Christ; "for if the dead rise not, then Christ is not raised." When befere Felix, Paul declared his "hope toward God, that there shall be a resurrection of the dead—both of the just and the unjust."—Acts xxiv. 15. This shows what he meant by "the dead." Besides it was after saying that by man came the resurrection of "the dead," that (as if to guard against all limitation) he added: "For as in Adam *all* die, even so in Christ shall *all* be made alive."

Jesus used the expression "the dead" in the same comprehensive sense as did Paul. He said: "The dead shall hear the voice of the Son of God;" and in the same connection he said that *all*—both those having done good, and those having done evil—shall hear his voice and come forth.—John v. 25-29. We find the same idea in his reply to the Sadducees, who denied the resurrection of "the dead." They tried to puzzle him by the case of a woman who had seven husbands, the question being, "Whose wife shall she be in the resurrection?"—it being contrary to the law that a woman should have more than one husband at a time. Jesus first showed that in the future life they will neither marry nor be given in marriage, but be deathless and like the angels; and then said: "Now that the dead are raised, [not even leaving out these unbelieving Sadducees, to whom the woman and her seven husbands belonged], even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for *all* live unto him."—Luke xx. 27-38.

How clear that in Bible usage "the dead" means *all* the dead. It would be impossible to find language more comprehensive.

In the beginning of 1. Cor. xv. the apostle shows that the death

and resurrection of Christ are the foundation of this hope of the resurrection of all. He calls it the gospel—an expression of God's grace—loving favor. But why is it gospel—good tidings—that Jesus died and rose? There must have been a fundamental or essential relation between him and those for whom he died and rose, or what he did could not affect them, and be good news for them. If he was thus essentially related only to a few, then, of course, he died only for that few, and there is no gospel for the others. But we are plainly told that "By the grace of God, he tasted death for every man," (Heb. ii. 9), and that "He gave himself a ransom for all, to be testified in due time," (1. Tim. ii. 6), and therefore he must have been essentially related to all.

This relation of Christ to the whole race is illustrated by the relation of the seed to the crop which is produced by it. It is on this principle that Paul speaks of Christ as the Second Adam—the Head of the race for the new life, as the first Adam was the head of the race for the old life. If we remember that Christ is the Seed, and that the whole race is the crop, it is easy to see that his death and resurrection are gospel for all, and that all shall live by him.

This is better than Substitution. The relation of a substitute is artificial; but the relation of Christ to mankind is essential and vital. It is this *oneness* of Christ with mankind that makes his death and resurrection gospel for all. When he died, all died (2. Cor. v. 14, R. V.); and therefore when he rose, all rose, prospectively. This is much better gospel than if he had died and risen instead of us. "God has given assurance unto *all* men, in that he hath raised *him* from the dead."—Acts xvii. 31. Because Christ lives *all* shall live.

Death is spoken of as a captivity; and in foretelling the ascension of Christ, the prophet says: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for the rebellious also*, that the Lord God might dwell among them. * * Our God is the God of salvation; and unto God the Lord belong the issues from death."—Ps. lxviii. 18–20.

This seems in perfect agreement with the prophecy of Isaiah xxv. 8: "He will swallow up death in victory;" and with Hosea xiii. 14: "I will ransom them from the power of the grave; I will redeem them from death; Oh, death! I will be thy plagues; Oh, grave! I will be thy destruction." Could language more clearly express the idea of future life for all?

Some have applied these and other Old Testament promises to the resurrection of Israel only; but the principle of redemption in Christ which secures the restoration of Israelites secures it for all; hence Sodom and Samaria, as well as Israel, are promised restoration.—Ezek. xvi. 55. The fact and the cause of Sodom's destruction are mentioned in verses 49, 50; and in Romans ix. 27, 28, we learn that of them no "remnant" was spared; so whatever might be true of others, their restoration must be from death. Jesus said it would be more

tolerable for Sodom in the day of judgment than for Capernaum.—Matt. xi. 24. These are words of hope for the Sodomites, and are not consistent with the idea of their nonexistence, nor of their being in a hopeless hell.

It is suggested that the restoration of Israel, Sodom and Samaria typically represents the restoration of all mankind. Three is a sacred number which represents all. All Christians admit that Israel often represents the Church of Christ, whose judgment is in this life. Then the world—both the living and the dead—are to be judged in the future and given to the Church. It seems reasonable that as Israel represents the Church, so Sodom, a dead nation, may represent all the dead world, and Samaria, a living nation, represent the living nations. The prophet declares that Sodom and Samaria shall be given to Israel for daughters by the new covenant.—Ezek. xvi. 61. Unless these three nations are used to represent all, why should they be thus placed in God's pictorial prophecy of the future?

The promises of the restoration of all individuals—or of all the world—are enough to satisfy our mind, even though the cause, the order, and the outcome were not understood. But we are thankful for the good foundation for this hope, in the work of Christ, which has been incidentally considered.

II. THE ORDER.—Let us now consider the "order" of the universal, personal restoration. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own *order,* Christ the firstfruits; afterward they that are Christ's at his coming."—1. Cor. xv. 22, 23. The following verses show that the rest of mankind will be raised later, when, as a result of the joint reign of Christ and his saints, death—the last enemy—shall be destroyed, and God shall be all in all.

If we can see the representative position of the Lord Jesus—that he was the "Second Man,"—the Second Adam,—made from the woman to represent the whole race for restoration, or regeneration, even as the first Adam was made from the dust to represent the whole race in creation and generation—it will not be difficult to see that what was done in Him personally, was *for* all the world, and therefore will be carried out *in* all the world in due time and order. The atoning or reconciling work finished in Him at the Cross is the gospel at the root, and the reconciliation effected in due time in all mankind is the gospel at the top. They stand related to each other as cause and effect, or as the acorn and the oak that grows out of it. The Divine Deliverer and human deliverance were first manifested and wrought out in Christ as a Person. Next, the same result is wrought out in the Christ-body—the Church of which He is the Head. Then God in the Church will work deliverance in all the race. This is the Elias who "will restore all things."

As the death realized in Adam has been carried out in the world as a process, so it is in the recovery. The dying of the race, while made sure in Adam, is not instantly carried out; so the resurrection, or restoration, of the race, made sure

by Christ's rising, is not instantly accomplished. In the believers of this gospel age, the life principle is imparted (John iii. 36; v. 24; 1. John iii. 14, 15), and they are *counted* "risen with Christ."—Rom. vi. 11; Col. iii. 1. As they are begotten of God, by the incorruptible seed (1. John v. 1; 1. Pet. i. 23), the life process is begun, (Eph. ii. 1), but it will not be completed until the spiritual body is born into the independent life of the perfect kingdom of God. Then they will be like him (1. John iii. 2), who is "the firstborn from the dead."—Col. i. 18. "That which is born of the Spirit is spirit."—John iii. 6.

When the Lord Jesus was raised, it was restoration. When the saints are raised, it is restoration; and while in the process, it is counted done, on the principle that God, who quickeneth the dead, calleth those things that be not as though they were.—Rom. iv. 17. So, in a certain sense, the restoration began with Christ Jesus, and has been in progress in the whole gospel age. But whoever understands this, and that the judgment and development of the saints is an exception to the rule, as to the time of the judgment, will see why "the times of the restitution," and the judgment of the world, do not begin until the return of Christ.—Acts iii. 20, 21. The great Restorer—the Christ-body—(who is also the Judge of the world)—is not ready for his work till then. As Adam and Eve had life before their marriage, and therefore before they began to be life-givers; so Christ and the Church—the Antitype of Adam and Eve—have life before the marriage of the Lamb, and after that they will give life to the world. The order in the natural development of the race foreshadows the order in its restoration.

Among those who believe that all the race will be made alive, there is some difference of opinion concerning when the nations (not the Church) will be raised, and what the result will be. Of course, the latter must depend on the condition to which they are to be raised. Some think the "general resurrection" will occur at the Lord's return, and that the unsaved nations will either die again, or be consigned to hopeless woe. Some think they will be raised from the death sleep, and during the millennium be given "a chance," or "an opportunity," of becoming loyal to God, and that if they continue to disobey, they will be utterly destroyed. Some who have hope for all mankind, think the Lord will in the millennium deal only with the nations who have never died, and that the "general resurrection" will not occur until the end of the millennium. They quote Rev. xx. 5 in proof. This has been a field of battle—the fighting not always being in good humor. Some say the passage is an interpolation. Others believe it to be genuine. The revised version casts no doubt upon it. The idea of an age between the first and later resurrection is suggested elsewhere. Isaiah xxiv. 22 speaks of "many days," after which the prisoners are to be visited. The "many days" may cover the millennium, and harmonize with Rev. xx. 5. In 2. Thess. i. 6-10, Paul speaks of the disobedient and the ignorant

being punished at the Lord's coming "with age-lasting destruction." But this destruction is not final, because God has promised to bring all to the knowledge of the truth. —1. Tim. ii. 4–6. There is no more reason for the idea that the destruction at the end of this age is final, than that the destruction of the Sodomites and others was final. All these were cut off for an age or ages; and the same Greek word, *aionios*, is applied by Jude to the Sodomites, and translated "eternal," that is elsewhere rendered "everlasting;" but we have seen that the Sodomites are to be restored. There might be an age (a millennium) of loss, and restoration follow, for Paul speaks of "ages to come," in which God will show the exceeding riches of his grace.—Eph. ii. 7. In Phil. ii. 10, Paul includes "the things under the earth," as owning Christ as their Lord. This must include all destroyed before the final resurrection. Paul shows that the enemy — death—is to be destroyed *last*. Then there can be no enemies—living or dead—after that. To destroy life is to kill; and so to destroy death is to make alive. This seems like victory indeed.

Some Scriptures seem to show that the judgment of the dead, as well as the living nations, will occur in the millenniun, or "at his appearing and kingdom."—2. Tim. iv. 1. The millennium seems to be the day of judgment—"the last day" of God's week of thousands. And it does not seem necessary to discard or contradict Rev. xx. 5 to maintain this view. But it is necessary to make a distinction between the waking from the death sleep and the resurrection—or being made alive in Christ. They are said to "hear his voice, and come forth" *to* a resurrection of [or by means of] judgment.—John v. 28, 29. Does not this show that even the coming forth and the resurrection are different? The judgment is not after the resurrection, but is after the waking. They are not made alive in Christ in order to be judged; but they are judged in order to be made alive in Christ. To be alive in Christ is the victory, and judgment is unto victory. To wake is momentary, the judgment is a process, and the resurrection is the grand result. So though the judgment of the dead may go on during the thousand years, yet, in the perfect sense, they do not LIVE until the thousand years (of judgment) are ended.

The waking "hour" of John v. 28 may be the first hour—the twenty-fourth part—of the millennial day: that is forty-one years and eight months. If reckoned from the Autumn of 1873—where, according to Bowen's Chronology, the seventh thousand years began—it reaches just two months past the end of the "Times of the Gentiles."—See DAY DAWN. This period may also be the "hour" of wrath on Babylon, and on the nations.—Rev. xviii. 10, 17. If the world—the dead who have not part in the first resurrection—should sleep through it, and then be wakened, it would seem to be an answer to the prayer of one of old who represented the race of men: "Oh that thou wouldest hide me in the grave [*sheol*, the death prison] until thy wrath be past; that thou wouldest appoint me a

set time and remember me."—Job xiv. 13. The end of this "hour" may be the "set time" for the *world's* day of judgment to begin—the saints being already with the Lord and ready for the work of judgment, which shall be unto victory. Whether this suggestion be correct or not, we may be sure that the order of God in restoration will not be complete until the whole race is made alive in Christ. The value of such a result will next be considered.

(*To be continued.*)

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Call of Moses.—Exodus iii. 1-12.

(Lesson for December 1.)

GOLDEN TEXT.—Certainly I will be with thee.—Ex. iii. 12.

INTRODUCTION.—In our lesson for November 17, we studied the "Childhood of Moses," or the ways in which God was preparing him for his great work, during the first forty years of his life. We now come to his call to the work. When he was forty years old, it came into his heart to visit his brethren in their bondage.—Acts vii. 23. He saw their slavery and suffering. He felt their wrongs and their needs. He knew God's promises to them. He was moved to help and deliver them. He could not do this without identifying himself with them, and taking their part against their oppressors. The time had come when he must decide to go with the Egyptians in their religion and life, or choose God and the truth, and suffer affliction with the people of God.—Heb. xi. 24-27.

It was no small matter to decide. On one side were the pleasures of the court, wealth, culture, popularity with intellectual society, ease, and possibly kingly station and power; but also idolatry, immorality, uselessness, falsity, and loss of a share in the promises of God. On the other side were hardship, association with an ignorant and enslaved people, unpopularity, poverty, an almost hopeless task, and excessive care and toil; but also on this side were the promises of God, the power to redeem his people from their bondage and bring them to the promised land. And there were honors of which probably Moses never thought, concerning his relation to the good of all the nations in the ages to come—becoming one of the chief figures in the history of the world. Like Jesus, of whom he was a type, he left his glory, took upon him the condition of the needy, and for the joy set before him, endured the cross, despised the

(*Continued on page 361.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Dec. 7, and 8, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 15., Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Dec. 16, and 18, Chicago, Ill., 6006 Green St. 7:30 p. m.

This is a change from last published report.

Dec. 22, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 359.*)
shame, and chose to suffer affliction with his people for their good.

His first attempt was no doubt well-intentioned, but a failure. Seeing one of his brethren abused by an Egyptian, he took the law in his own hand and slew the oppressor. He no doubt hoped that the whole people would rise against their oppressors, accept him as their leader, throw off their chains, and march out into liberty. But they understood not, and were not ready for such a move.—Acts vii. 25.

If any are inclined to condemn him for using mob law, they will perhaps allow that the treatment of his people as slaves in Egypt gave him a very natural provocation. It should also be remembered that Moses was not living in the dispensation of the Spirit, and had not been taught to love his enemies and not to resist evil. Surely he gave evidence of a noble trait in that he was willing to sacrifice his royal position and privileges through sympathy for his oppressed people. No doubt the Egyptians would count it one of the great "Mistakes of Moses," that he should thus lose his place of honor, and identify himself with the slaves. But what men may have counted a mistake, proved to be the wisest course. What Moses finally gained, was better than the highest Egyptian honors. It seems, from Hebrews xi. 26, 27, that he knew, at least in part, what he was doing—choosing "the reproach of Christ," in view of "the recompence of the reward." (See also 2. Tim. ii. 12.) Self-sacrifice for God and men is the way to the crown.

After killing the Egyptian, and being rejected by his fellow Hebrew, Moses had to flee for his life, and was in the land of Midian forty years. During this second forty, by gallantly helping the daughters of the priest of Midian, he found favor with him, and got a wife, who bore him two sons.—Ex. ii. 15-22; Acts vii. 26-29.

During this period his life as a shepherd must have been common-place. It may have seemed a failure,—especially because his people, whom he believed God had called him to deliver, were still in Egyptian bondage. But the discipline was a necessary preparation for his future work.

In this time the king of Egypt (probably Rameses II.) died, and the oppression of the children of Israel did not grow less. It caused them to cry to God for deliverance, and he remembered his covenant with Abraham, Isaac and Jacob.—Ex. ii. 23-25. This brings us to our present lesson text.

I. MOSES EMPHATICALLY CALLED.—Vs. 1-10. What was perhaps an impression before, became now a definite call of God. Moses was caring for the flock of Jethro, his wife's father. He was about eighty years old. He led the flock to the back of the wilderness, to the other side from Jethro's home, near to Horeb—probably a cluster of mountains of which Sinai was one—called the "Mount of God," because here afterward God proclaimed his law. Horeb and Sinai are used interchangeably. Here "the Angel of the Lord,"—the visible manifestation of Jehovah,—appeared to Moses in a flame of fire in a bush. The bush appeared to be burning, but was not consumed.

Fire is perhaps the best visible symbol of God. It suggests both light and heat—truth and love. It enlightens, it warms, it purifies. The bush not being consumed illustrates the benign nature of the divine light, and the blessed purpose of the divine fire, or love. It only destroys the evil to perfect the good.

Moses was surprised at such a sight, and turned aside to see why the bush was not consumed. His interest being awakened, the Lord called to him out of the bush, saying, "Moses, Moses;" and he answered, "Here am I." The Lord would not let him draw very near, but told him to take off his shoes (san-

dals), because the ground on which he stood was holy. God's presence made it holy; and to remove the shoes is, in the East, a token of respect and reverence.

Then the Lord declared himself to be the God of Moses' father—the God of the three covenant fathers. He who had promised was about to fulfill. Moses hid his face, being afraid to look upon God. This was becoming in a sinful creature, realizing the distance between him and his Creator. Even the holy angels are represented as "covering their faces with their wings."

And yet the purpose of the Lord's visit at this time was one of mercy. He had seen the affliction of his people, heard their cry for help, and had come down to deliver them. He was not ignorant of the situation, nor indifferent to the sufferings of his people. Now the time had come to set them free and he said to Moses, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt."

The Lord was present, though invisible, and he would do his work through human instrumentality, prepared for the purpose.

II. OBSTACLES REMOVED.—Vs. 11, 12 and on. The first obstacle was Moses' conscious inability. How could he—an exile under ban of death, a poor shepherd—go into the court of Pharaoh, and secure the freedom of over two million slaves, and organize them into a free nation? God's first answer was: "I will be with thee." Whoever would oppose Moses must withstand the wisdom and power of God. The wire is nothing, but the electric current passing through the wire is everything. The burning bush was a token of God's presence, and an assurance of Moses' success. This was a second answer. Moses' experience here was like the baptism of fire to take away his timidity and make him as God in the coming work. God's third answer was the appointment of Aaron to be Moses' spokesman—Moses himself not being an eloquent speaker.—iv. 10–16.

The second obstacle was the difficulty of making the people willing. The Lord's first answer on this point was: "Tell them, I AM [the ever-living, the self-existent, the coming One—who spoke to your fathers] sent me unto you." "I AM" is the Lord's memorial name. The second answer was the renewal of the promises. The third answer was the visible tokens—the miracles of the rod and the leprous hand.

The third obstacle was the unwillingness of Pharaoh. This was removed by the plagues, which we study in our next lesson.

"Moses a Type of Christ," is an interesting theme. "Like unto me" expresses the idea. We see in Moses' history an illustration of: (1) The condescension of Christ; (2) His two advents in relation to Israel; (3) His getting a Gentile wife between the two advents; (4) The equality of the Jewish and Gospel dispensations, ending at the two advents; (5) The deliverance of Israel by a series of plagues, after their "double" is past.—See MOSES AND CHRIST.

Moses and Pharaoh.—Exodus xi. 1-10.

(Lesson for Dec. 8.)

GOLDEN TEXT.—The angel of his presence saved them.—Isa. lxiii. 9.

INTRODUCTION.—The Lord's object was to deliver Israel from Egyptian bondage, and make them an independent nation to represent the kingdom of God on the earth. We saw in our last lesson that there were three great obstacles in the way of their deliverance: (1) Moses' inability; (2) The people's unwillingness; and (3) Pharaoh's unwillingness. This lesson properly includes Moses' efforts to persuade Pharaoh to let the people go; and yet the manifestation of God's presence and power in the steps taken, made the people willing to make the effort, by in-

spiring them with faith and courage.

In this work of the deliverance of Israel, Moses and Aaron acted together—Moses being to Aaron (and Pharaoh) as God, and Aaron being Moses' mouth, or spokesman.—Ex. iv. 10–16. [This illustrates the cooperation of the Lord and his saints in the future execution of judgments. "This honor have all the saints."—Ps. cxlix. 9. As this was the second coming of Moses to Israel, it illustrates the second coming of the Lord to Israel. Aaron is called "the saint," (Ps. cvi. 16) and is therefore a type of the saints.] By the two together the signs were wrought, the plagues administered, Israel delivered, and the oppressor crushed.

The first work of Moses and Aaron was to convince Israel that God had sent them, that they could escape from bondage, and that the time had come. For this purpose God gave Moses power to perform three miracles: (1) the rod and the serpent; (2) the leprous hand; (3) the turning of a portion of water to blood.—Ex. iv. 1–9. Moses took his family and returned to Egypt.—Vs. 18–20. God's message to Pharaoh was to be: "Israel is my son, my firstborn: * * Let my son go, that he may serve me: and if thou refuse to let him go, I will slay thy son, thy firstborn."—Vs. 21–23. Aaron, being instructed of God, went and met Moses in the mount of God, and kissed him.—Ver. 27. [This is a type of the ascension of the saints to meet the Lord.] Then they gathered the elders of Israel together, and Aaron delivered the Lord's words and did the signs, and the result was that the people believed and reverently worshiped Vs. 28–31.

Their next work was to present to Pharaoh the Lord's word: "Let my people go" to worship in the wilderness. It was made as easy as possible for Pharaoh. But the result was a defiance of the Lord, an indignant refusal, and an intensifying of the sufferings of the people. The people complained to Moses and Aaron, and Moses, being discouraged, complained to God.—Chap. v. Then the Lord renewed his promise of deliverance by his name JEHOVAH; and Moses carried the cheering word to the people, but in their condition, they did not believe. And the Lord renewed his message to Pharaoh, but Moses had small hope of success.—Chap. vi.

Then the Lord encouraged Moses to go to the king, saying: "See, I have made thee a god to Pharaoh; and Aaron shall be thy prophet." They were to tell Pharaoh to let the people go; but the Lord said he would harden the king's heart, that he would not consent to their going out, so that by signs, wonders, and great judgments they should be delivered.

At this time Moses was eighty, and Aaron eighty-three, years old.

When Pharaoh asked for a miracle, they were to show him the sign of the rod turning to a serpent. When this was done, Pharaoh called in his magicians, and they did the same; but Aaron's rod swallowed their rods. But the Lord hardened Pharaoh's heart. The next miracle was a plague,—the first of ten—turning the waters of the river into blood, which in some way was counterfeited by the magicians, and again the king's heart was hardened.—Chap. vii.

Next came the plague of the frogs, which also was counterfeited by the magicians. Then Pharaoh called for Moses and Aaron to ask the Lord to remove the frogs, promising to let Israel go out to serve Him; but when the frogs were removed, Pharaoh hardened his heart, as the Lord had said. Then came the plague of lice; and the magicians failing to imitate this, said to Pharaoh: "This is the finger of God;" but Pharaoh was still obdurate. This was followed by the plague of flies,—the first of the "seven last plagues," none of which came upon the land of Goshen.

Again Pharaoh was moved, and proposed to let Israel sacrifice to God in Egypt. Moses refused this offer, and then Pharaoh said they might go, but not far away. But when the plague was removed, Pharaoh again hardened his heart, and would not let the people go.—Chap. viii.

Next came the fifth plague,—the second of the "seven last plagues,"—the grievous murrain. But this did not soften the king's heart. The sixth plague was the boils and blains. The seventh was hail. This caused Pharaoh to relent, to own his sin, and to pray for deliverance; but as soon as relief came, again he was hardened.—Chap. ix.

Then the Lord explained why he hardened Pharaoh's heart—that he might multiply proofs that he is the Lord, and that it might be told from generation to generation. Then he threatened the plague of locusts. Pharaoh was inclined to yield, but wanted to put a limit upon the Israelites; and the locusts were sent. But when they were taken away, Pharaoh was again hardened. The ninth plague was darkness in Egypt that could be felt; but there was light in the homes of Israel. Pharaoh now proposed to let the people go, including the children, but to keep the cattle and sheep; but to this Moses would not consent. Again the king's heart was hardened, and he drove Moses out, and forbid his coming again, on pain of death. "And Moses said, Thou hast spoken well, I will see thy face no more."—Chap. x.

The plagues gradually increased in severity. Their object was two fold: (1) to convince Pharaoh; and (2) to exalt God in the hearts of the Israelites. Each plague was directed against some object of idol worship. They were also retributive. God used natural things even miraculously. His hand regularly wields its powers.

I. THE TENTH PLAGUE.—Vs. 1-10. This was the death of the firstborn. All other punishments had failed to make Pharaoh submissive. Though it is said truly that the Lord hardened Pharaoh's heart, yet the result was by very natural causes. The Lord now says: "One more plague will I bring on Pharaoh and Egypt," and then he will not only let you go, but will thrust you out. In view of going out, the people were advised to obtain a small part of what they had earned. They were to borrow (or rather "ask for," R. V.) the silver and gold. The Egyptians did not "lend," but "gave," these things, as "the Lord gave the people favor in the sight of the Egyptians." They held Moses as "very great." Moses said the Lord would go out into Egypt about midnight, and that the firstborn in all homes would die, also the firstborn of cattle. This would cause a "great cry" in Egypt; but the firstborn of the Isrealites were all to be spared. This would make it clear that it was of the Lord. Moses warned Pharaoh that he and all his people would not only be willing, but would urge, that Israel go. But until the climax came, Pharaoh's heart was hardened, so that he did not let Israel go. The deliverance of Israel appears in the next lesson.

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EXTRACTS FROM LETTERS.

Looking Beyond.

AFTER so long a time I send you a dollar to renew my subscription for the HOPE. I am in the decline of life, and cannot work much. It is close work to get money—looks dark sometimes—but I trust the Lord will help.

The teaching of the HOPE is a comfort to me, and also to my wife. May it live to honor God and bless humanity, till God our Father sets up the kingdom of heaven. The Gentiles must suffer the curse of evil-doing, as the Jews have done before us. So it seems to me. But the grand thought is:

"Beyond all suffering, sin and tears,
Comes the grand jubilee of years;
Beyond all sorrow, care and strife,
Comes the blessed time of life."

Beyond all curse in this world, comes love and joy to every soul. J. H. J.

BLODGETT'S MILLS, N. Y.

Searching for Truth.

I HAVE almost finished reading the books I received from you, and I must confess they have been a source of pleasure and wonderful light to me. I am a young man, and young in the truth. I began looking into the truth about three and a half years ago. I have been immersed into the name of Christ, but the sect with which I am connected is too narrow; and they are overlooking many beautiful truths. It is a blessing to me as I am about to realize that there is hope for the world. I have known many a good and honest person who passed away without being converted to Christ; but I could never think otherwise than that they would yet have a chance for eternal life.

There are a few passages that I would like to have you explain:—Isaiah xxvi. 14, "They shall not rise;" Jeremiah li. 39, "A perpetual sleep, and not wake;" also Psalm xlix. 12–14. I am searching for truth, and hope to hear from you on these things. L. L. M.

ROXBURY, MASS.

REPLY.—I am glad to hear from this brother, and that he sees something of the breadth of God's plan of dealing with the children of men. One thing that seems necessary for all to learn is, that the broad things and statements of the plan cannot be properly interpreted by limited statements, but that all the limited things must come within the bounds of the unlimited.

To illustrate: take Isaiah xxvi. 14, "They are dead, they shall not live, etc." Supposing that it be allowed to refer to individuals, I should take it just as if someone should tell me that a friend had "gone to sleep, never to wake up." I would not take it at all as if my informant meant to contradict the gospel teaching that all shall in due time be made alive in Christ.

But I incline to think that the prophet here refers to ruling powers, oppressive governments, that have caused God's people to suffer. They shall be utterly destroyed. But the *people* shall surely live in that day when death is swallowed up in victory.

The same principle is applicable to Jeremiah li. 39. It refers to the certainty of the overthrow of Babylon and all its advocates. The word "perpetual," in this verse, as also in verse 57, is from the Hebrew word *olam*, which Young defines to be "an age, indefinite time." It does not touch the question of being made alive in Christ, in "the times of the restoration of all things." The limited must yield to the unlimited.

The same is true mainly of Psalm xlix. 12–14. All men, as to the natural or Adamic life and body, are like the beasts that perish; but "As in Adam all die, even so in Christ shall all be made alive. But *every man* in his own *order*." Some are to have part in the *first* resurrection. They are taken out of the grave [*sheol*, hell], and the rest are left there, and "The upright [those of the first resurrection] shall have dominion over them in the morning." But in the

end of that great day, death and hell are to be destroyed, and therefore all shall be alive.—EDITOR.

A Terrible Apostasy.

LAST Lord's day —— —— preached at our church. In his talk he made the statement that he did not believe that one half of the present preachers believed in the eternal doom of the wicked, and spoke of it as "a terrible apostasy." To say that he greatly surprised me is putting it mildly. He is noted, however, for making extreme statements. But even if we discount his statement, it shows that he must lately have come in contact with a good many preachers who do not believe in endless hell.

Bro. W. is busy these days investigating, though he told Mrs. F. last night that he still believes in endless hell. He says that Thayer's Lexicon, which he claims is the standard work of this day, gives the meaning of *aionios* as, (1) "Without beginning or end, that which always has been, and always will be; (2) Without beginning; and (3) Without end, never to cease, everlasting."

I am not familiar with this Lexicon, but suppose you are. Will you kindly write me what you know about it? God willing we shall see you soon.

CHICAGO, ILL. M. F.

REPLY.—I take the liberty of publishing this letter, and replying to it through the HOPE, because it is as easy to study and write for the many as for one.

I am glad for the admission of the preacher that so many of the preachers do not believe in endless hell. I do not think it is an "extreme statement." I doubt that even one half of them believe it. Many admit privately at least their doubt concerning it, and yet say nothing about it in their public ministry. They have lost confidence in the old "hell fire" preaching as a good agency in converting the people to Christ. The man may call it an "apostasy," if he chooses, as one of the definitions of that word is, "The abandonment of a religious faith [opinion] which one has previously held;" but it is a blessed, rather than a "terrible" apostasy. It is the old idea that is terrible. I would not be surprised to learn that the preacher himself, who made the statement, is divided on the subject, and that the better "half" of him holds, at least, a greatly modified view of the doctrine of hell, as compared with the gross, material view which was commonly preached fifty years ago. It is a cause of rejoicing that the better thought of God, and the larger hope for man, are rapidly growing in the minds of the preachers. If Jesus were speaking to them, he would say: "Let your light shine; do not try to hide it." And it finds its way out in spite of their caution. The truth will triumph.

I am glad Bro. W. is investigating. I have not "Thayer's Lexicon," and am not familiar with it. There is no objection to any of the three definitions it gives. Even these are an admission of our claim, that the Greek word *aionios*, and the Hebrew word, *olam*, depend for their meaning on the nature of that to which they are applied. The Greek noun is *aion* (age) and the adjective is *aionios* (age-lasting.) Some things have neither beginning nor end, and some other things have no end. The same word expresses their age or duration, but all ages are not equal. But their are some things which have both beginning and end. This fact is not mentioned in these definitions; yet the same word, *aionios*, expresses their duration. It is so used of the life service of a servant in Philemon 15—rendered "for ever," that is, for an age. The same is true of the corresponding Hebrew word, *olam*, in Exodus xxi. 6 and Deuteronomy xv. 17. Such use of the word is not included in Thayer's definitions, above quoted.

It is admitted by all scholars with

whom I have talked on this subject that *aionios* is sometimes applied to limited duration. *Aion* must be limited, because it is used in the plural form, and is rendered "ages" in Ephesians ii. 7 and Colossians i. 26. It is often rendered "world," which comes to an end. Examples of this rendering are Matthew xii. 32; xiii. 22, 39, 40, 49; xxiv. 3; xxviii. 20. There are many others in the New Testament. The American revisers render it "age" in all these passages. What I claim is that the age or duration of sin and punishment cannot be endless, because the Word teaches that Christ's mission is to "make an end of sin," to "take away the sin of the world," "to seek and to save that which was lost," to "draw all men unto himself," to "reconcile all things unto himself," "that God may be all in all;" and that the time is coming when pain, sorrow, tears, death and curse shall be no more. If sin and punishment are to be endless, some of these things must remain. We do not *have* to believe in the failure of Christ, and the endless perpetuity of the curse, in order to love God and obey him. We are glad that the dark pall of hopelessness is being lifted, and that the light of the infinite love is shining in. This is a blessed apostasy, not from God, but from the theology of the dark ages.—EDITOR.

☞ The year is rapidly drawing to a close. One more number of the HOPE will complete the present volume. I expect the publication of the paper to go on. There are a few things I wish to say here. 1. It will help us greatly just now if those whose subscriptions ended during the present year (or before) will renew at once. 2. The majority of the subscriptions fall due at the end of this year. We hope to hear from all soon. 3. We would like to know at once how many want the bound volume for this year. Price $1.15, postpaid. 4. Remember that one dollar pays for two new subscribers for a year. 5. Let those who want books sent for holiday presents please send their orders soon. See "Six Good Offers."—ED.

FOR WHAT CHRIST CAME.

WE learn that Christ came into the world, (1) that all men might believe on him, and (2) that the world through him might be saved. In John iii. we learn that "God sent not his Son into the world to condemn the world;" but that he came upon a mission of love and good will; came to enlighten, to bless and to save. He was the Lamb of God that was to take away the sin of the world.

Reader, do you think he will do what he came to do? Let us see. We read in the Scriptures (John vi.) that he gave his flesh for the life of the world, not merely a part of the world. We also learn that the object of his coming was to give life to the world. We learn also (John xvii.) that he was given power over all flesh, that he might give eternal life to as many as the Father has given him. Question: How many has the Father given to Christ? I claim the Father gave Christ all for whom he died; and we learn from God's Book that he gave himself a ransom for all. Now if he did, then surely all belong to him.

Nearly all the good folks I meet, and with whom I converse, claim that all the babes belong to Christ. Well, if that is so, and I verily believe it is, then there was a time when all mankind belonged to Christ, for all since Adam and Eve have been born into this world babes. Then as all power has been given into Christ's hands, that he might give eternal life to all the Father has given him, it follows that when all that have died in Adam have been made alive in Christ, he will have given eternal life to all the Father has given him.

What else does he say? He says, "All that the Father hath given me shall come to me." Now if the Father has given him all for whom he died, and he died for all mankind, then when all mankind shall have come to him, then, and not till then, will it be true that all

that the Father has given to him shall have come to him.

What else has he said that bears on this subject? Well, he says, "No man can come to me except the Father that sent me draw him." Then, if all that have been given to Christ shall come to him, and none can come unless the Father draws them, it follows that if they are not all given to him, they will not all come; and if all come that are given to him, and if all do not come, it is proof they were not all given to him; and if any were not given they surely will not be drawn, and if not drawn, they cannot come. And if not given and not drawn, then how can one preach the truth and say God is not willing that any should perish, and that he will have all men to be saved and to come to the knowledge of the truth. And then, too, where is your God who is no respecter of persons? Oh, consistency, thou art a precious jewel.

Again, Jesus says, "Of all that the Father has given me I shall lose nothing." Now, if Christ should lose endlessly and beyond hope even one for whom he died, would he not lose something? I should say he would. O. M. CHASE.

A MEDITATION.

"Return unto thy rest, O my soul."

ENTER upon the repose and enjoyment of another Lord's day. Let thy hand cease from its toil, thy brain from its restlessness, thy heart from its anxieties. In quiet thought meditate on the love that passeth knowledge; so shalt thou be filled with all the fulness of God.

What a weary world have I been living in during the six days that are past! What a scene of turmoil! How full of care! how fruitful of vexations! how crowded with dissatisfactions! What greed of gain have I witnessed, what struggles after wealth, what unscrupulousness in its acquisition! Oh blessed Father, I listen gladly to the voice that calls me to stand aside from it all for a little while, to take a new position in relation to it, to view it from the heavenly places.

In what a different aspect does earth now appear! How vain in this new light, is that hungering after gold, and thirst after distinction, with which man distracts himself and his fellows! How blessed to exchange for its torment the joy and peace of a soul that hungers and thirsts after righteousness.

Yet let me not despise the world or disregard its teachings. It is the school to which the great Master sends me, that I may learn the lesson it impresses —the insufficiency of man—the sufficiency of God. But in itself how unsatisfying! its ambitions, how mean! its prizes, how worthless! its loves and hates, how hollow and how fleeting! What a restless sea is it, ever casting up mire and dirt; its prizes withering the moment they are reached; its pleasures, like the fabled apples of Sodom, turning to dust and ashes in the mouth! Gladly, then, will I step aside, and for one short day forget it all. But this alone will not suffice. A house swept and garnished, but without inhabitant, is ever in danger of being seized upon and occupied by the powers of evil. Come, then, O Spirit of God, and dwell in my heart. Abide with me evermore. Peace is thy gift. Security without thee is hopeless. Thou art the strong One. With thee for a guest, I am safe and rich. Keep me, then, this day in thy fear and love, and let the legacy of the apostles be mine, "Peace I leave with you, My peace I give unto you."

—*Selected by H. S. B.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 19., No. 24. ALMONT, MICH., DECEMBER 15, 1901. $1.00 a year.

RESTITUTION OF ALL THINGS.

(*Concluded.*)

III. THE CONDITION.—In the preceding article we considered the fact and the order of the restoration or resurrection of mankind; and now we come to the more particular consideration of the *condition* to which they are to be raised. In looking at the other things the condition has been incidentally considered, as this could scarcely be avoided. We have seen that the death and resurrection of Christ, as the Head and Representative of the whole race of man, secures the resurrection of all; and it may be safely said that the condition to which he has been raised is the key to the right understanding of our present subject.

Whether a universal resurrection is gospel—good tidings—depends, of course, on its nature, or the condition to which they shall be raised. Paul calls it gospel that Christ was raised, and that therefore all the dead shall be raised, which surely implies that their resurrection will be a good thing. If the unjust were to be raised in order to be hopelessly damned—either by being annihilated or consigned to endless woe—it would be difficult to understand that such a resurrection would be good for them or any body else. We have seen that Paul speaks of the resurrection, "both of the just and the unjust." Not only this but he refers to it as a part of his "hope."—Acts xxiv. 15. "Hope" implies not only expectation but desirability. It is not conceivable that the large-hearted apostle, imbued by the loving spirit of his Master, could earnestly desire the resurrection of men that they might be unmercifully and hopelessly damned. When we know that the word rendered "damned," should be rendered "judged," (R. V.), and that the "judgment shall be unto victory," it is easy to see that even the resurrection of the unjust is an element of the most blessed hope.

That the apostle so understood the matter is evident from the fact that, in Romans v. 12–18, he speaks of "*justification* to life,"—their justification (or making them right-

eous) being the cause of their life, —and shows it to be as broad as was the condemnation. This shows that when they are made alive in Christ, they will no longer be sinners, and therefore no longer subject to the penalty of the law. What has been said concerning the swallowing up of death in victory (by resurrection), the reconciliation of all, and the coming of the time when God shall be all in all, shows that the condition to which all are to be raised is a good and very desirable thing.

Paul's statement in 1. Cor. xv. 22 is not only proof of a universal resurrection: "As *all* die, so shall *all* be made alive;" but it is also the key text concerning the nature of the resurrection: "For as *in Adam* all die, even so *in Christ* shall all be made alive." They not only all died, but they died "in Adam,"—the natural man. They are not only all to be made alive, but they are to be made alive "in Christ,"—the Spiritual Man. If we know what it means to be "in Adam," and to be "in Christ," we will be able to understand man's *loss* in Adam and *gain* in Christ. If to be in Adam means to be partakers of his nature, then to be made alive in Christ can mean no less than to be partakers of *His* nature. Adam was mortal, and therefore all in him are mortal; Christ is immortal, and therefore all made alive in him shall then be immortal.

It has been shown that more than has been lost may be Scripturally included in the word restoration; but in using that word here we do not refer to the condition to which man will be raised, but to the fact that man himself, who was dead, is alive. This may be illustrated by refering to the case of our Lord Jesus himself—our Representative and Forerunner. In Rev. i. 18, he says: "I am he that liveth, and was dead." Here is a personal restoration to life, regardless of the nature of the change through which he passed. But do we not know that before his death (he having taken on the Adamic nature) he was mortal? Otherwise he could not have died. But since being restored or raised, he is undying, immortal; hence he adds to the statement that he who was dead is now alive: "And, behold, I am alive for evermore, amen; and have the keys of hades and of death." His condition is better, and his power greater, since he was restored to life, than before his death.

As with him, so with those for whom he died and rose; and "By the grace [loving favor] of God, he tasted death for every man."—Heb. ii. 9. Of course, all Christians will admit that man's condition when restored depends upon the purpose of God. But was not God's purpose for mankind accomplished and revealed—brought to light—in the death and resurrection of Jesus—our Head and Representative? Is not this the reason that what was done in him is gospel for mankind? In death he lost the old, Adamic condition—mortality—and being quickened by the Spirit (Rom. viii. 11; 1. Pet. iii. 18), "He abolished death, and brought life and *immortality* to light."—2. Tim. i. 10, A. V. and Amer. Rev. Here is God's plan for mankind shown in one grand act—death is destroyed and

therefore immortality (an incorruptible and deathless state) is brought in. The resurrection of Christ was the destruction of hell and of death in Him as the Unit of the whole race. It was therefore the prophecy, the promise, the assurance of the coming victory. When his resurrection power is applied to all mankind, "There shall be no more death." All shall have been redeemed "from the *power* of sheol." —Hos. xiii. 14. Death as a killing power, and *sheol*, *hades*, the death *state*, shall be no more. The resurrection of Christ is gospel—good tidings—to all, because it represents and secures the victory of all over death. When the end is gained which is foreshown by the resurrection of Christ, "There shall be no more curse." Sin and death shall be done away.

This relation of Christ, in his victory, to the race of man, is the reason that Paul in answer to the question," What is *man?*" does not point back to Adam, the earthly man, but says, "We see Jesus," the victorious and highly exalted Man.—Heb. ii. 6-10. The perfect and immortal Jesus is not only God's *Ideal* of what He *wants* man to be, but the *Security* of what man *will* be.

John xii. 31-33 shows that Jesus gave his work for mankind this broad application. Because he represented the world, as the Unit of the whole race, "the Head of every man," and therefore had the sin of the world laid on him (Isa. liii. 6; 2. Cor. v. 21; John i. 29; 1. John ii. 2), he said of his own work: "Now is the judgment of this world." Because "He that is dead [to sin] is freed from sin," (Rom. vi. 7), Paul could truly say of him who took our nature, and was thus "made sin for us," (2. Cor. v. 21): "In that he died, he died unto sin once."—Rom. vi. 10. Because it was the mission of Christ to "destroy the works of the devil,"—sin and death, (1. John iii. 8),—of his own resurrection,—that great representative act,—he could truly say: "Now shall the prince of this world be cast out." And that what was done in himself is the foregleam and assurance of what will in due time be done in all mankind, is shown in the statement: "And I, if I be lifted up from [out of] the earth [earthly condition], will draw *all* unto myself."—Em. Diag.

The lifting up, or the death, on the Roman cross, was a typical fact, as so much that Jesus did was typical of deeper things. It represented the deeper death, which wrought the higher exaltation. He drew no one to himself on the literal cross. The most important, the vital truth is that he died out of the earthly or first Adam condition, and was therefore "lifted up," or, as Paul expresses it, "highly exalted," and will draw all out of the lower into the higher condition, when "every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 8-11.

The resurrection work of Christ is not merely to make man alive as he was, so that he might die again; but it is to make man alive *in Himself*—which includes giving man His own nature, righteousness, and immortality. It is to transplant man from the animal to the spirit-

ual state; and man was thus transplanted, or carried over in our Representative—the Lord Jesus. The contrast between the old and the new conditions of man is the same as between the natural and the spiritual in all the Bible plan. Being true of the two Heads (the two Adams), it will be true of the race of man as represented and developed by them, each on his own plane.

It was in view of—not the sameness, but—the contrast, that Paul raised the double question: "*How* are the dead [not merely the dead in Christ, but all 'the dead,'] raised up? and with *what body* do they come?"—1. Cor. xv. 35. Many think that the future body must be the same body that we have here and that dies, or we would lose our individuality. But we retain our personality here, though our bodies are constantly changing. Had Paul believed that we must have the *same* body, why need he have asked: "With *what* body do they come?" He goes on to answer his own question, and, using the sowing, dying and growth of grain as an illustration of the sowing (sowing is first), dying and resurrection of man, he shows that the body sown is "*not* the body which whall be," but yet that God will give to every seed (or entity) a body of its own. He then shows that each person will not only have a new body, but another *kind* of body. He does not teach that man will exist in the heavenly state without a body; but he explains that there are two kinds of bodies —celestial (heavenly) and terrestrial (earthly),—and that each kind has a glory peculiar to itself. He also explains that there shall be three degrees or grades of glory in the resurrection or heavenly life—illustrated by the sun, moon and stars; and shows that while all will have the heavenly kind of body, they will not all have the same degree of glory. There will be room for all needed variety. Jesus said that the righteous of this age of peculiar trial shall shine as the *sun* (Matt. xiii. 43), so there must be others to shine as the moon and the stars.

Paul names four elements in the contrast between the earthly and the heavenly bodies. In the earthly, we have corruption, dishonor, weakness, a natural (animal) body. In the heavenly, he names incorruption, glory, power, a spiritual body. "The first man Adam was made a living soul [animal]; the last Adam was made a quickening Spirit." He shows that the order of development is "First the natural, and afterward that which is spiritual." He shows that the first man is of the earth, and that the Second Man is from heaven. Then he applies this contrast to all mankind: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Our earthly bodies are the outgrowth and expression of the earthly nature of the corruptible seed, and are adapted to the needs and conditions of our mortal existence; but Paul shows that they cannot enter the kingdom of the immortals. Hence all in due time and order, shall be changed from the animal,

or flesh and blood, condition to the spiritual or heavenly. Our spiritual bodies will be the outgrowth and expression of the spiritual nature imparted by the incorruptible seed, and will be adapted to the needs and conditions of the immortal existence. As God gives the natural body by the law of generation, and as the natural foreshadows the spiritual, we may well infer that He gives the spiritual body by the law of regeneration.

The view maintained in these articles is not against the importance of present salvation. We believe that salvation from sin is inseparably connected with the resurrection, whether the process begins in this life or after waking from the sleep of death. To be "raised a spiritual body" is inseparable from personal holiness—by the impartation of the righteousness of Christ. "Without holiness no man shall see the Lord," and yet "Every eye shall see him." Then all must become holy. We shall be like him when we see him as he is.

Evidently Paul did not consider this large faith in Christ and hope for man dangerous. He taught them without an *if* or a *doubt*. It seems dangerous to believe that the Lord can fail, or that any case of sin or death is beyond his restoring power. Some think that such a large hope tends to discourage earnest Christian work. But we know that *all* the lazy workers in the Lord's cause are *not* believers in the larger hope. We believe that the certainty of success is the best motive to faithfulness in all truly Christian work. Paul thought so too, for after referring to the universal victory, he said: "*Therefore*, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as *ye know* that your labor is not in vain in the Lord."—1. Cor. xv. 58.

Removing the false idea of danger, concerning endless suffering or hopeless destruction, may lessen a certain kind of fear and zeal. We read of "a zeal that is not according to knowledge." But there is reason enough for fear in the true idea of judgment and punishment, which will last as long as a God of wisdom, justice and love sees they are needed. To the person who is quickened by the Spirit of God there is good reason for being a Christian on its own merits. The Lord is good, and merits our best love and service. He who appreciates this wants to become like Him. Besides being saved from sin ourselves, there is an element of hope which should not be overlooked, and which appeals to the best in loving hearts: that is, that those who follow the Lord now are the firstfruits unto him, and shall share with him in the glorious Elijah work of restoring the race. This will be entering into the joy of our Lord.

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A SAFE HIDING PLACE.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me."—Ps. xxvii. 5.

"Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."—Ps. xxxi. 20.

In thy secret presence hide me,
For I'm weary of the strife.
And contention with the evil,
Which is everywhere so rife.

"In the secret of thy presence!"
Naught of harm can reach me there:
Safe from all the wiles of Satan
And this world's bewitching snare.

"In the secret of thy presence,"
Anxious fear all disappears:
As the darkness flies at morning
When the rising sun appears.

"In the secret of thy presence!"
There, and there alone, is rest
From the surging waves of trouble,
Rolling o'er this aching breast.

"In the secret of thy presence"
Grief and pain can never come,
Nor petty cares, which fret the life,
As water dripping frets the stone.

"In the secret of thy presence."
Lord, do thou thy servant hide!
Safe from strife, in thy pavilion
May I evermore abide!—*Selected.*

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CHRISTMAS HOPE.

WITH the near advent of Christmas our thoughts naturally turn to that day nineteen centuries ago when the Saviour of mankind was born of a woman at Bethlehem. It has been thought that the work of Christ is to interpose between God and man and to shield man from a penalty due to him for having outraged God by disobedience. You may say this is in a measure true, but what is not true is that Christ shields man from God. That is to say, there is not a God bent upon making man suffer for his shortcomings, and a Christ intent on delivering man from God; but this Christmas reveals to us that there is a Christ who is prepared, at any cost of suffering to himself, to raise man, it may be through much suffering, from a state of sin and bondage and its consequent misery, to wonderful heights of felicity. And Christmas reveals to us that this undertaking of Christ's is but the expression of God's own thoughts and intents toward us. That is to say, God from the beginning has determined the eternal happiness of his creatures, and Christ is the means by which he carries his intentions into effect. All of which, I am afraid, is but a roundabout way of saying what Paul expresses in a word: "God was in Christ, reconciling the world unto himself."

It is well, no doubt, that the young and the strong should try and examine all things, and in tilting at one another's doctrines they may develop their spiritual perceptions. But there comes a time when one gets past that sort of thing, and then how sweet it is to fall back upon the Author of all. "Hope thou in God." "Trust in him at all times." "Have faith in God." These appeal wonderfully to the aged and the infirm, and are rocks, strongholds, citadels, under which one may sit down, regardless of the verdicts of men. It is pleasant to have faith in a God, who having given Christmas proofs of his

love in revealing himself to us in the Word, expressed in the person of Jesus Christ and in the Book, would never have begun such a work as the creation of man if he had not the will and the power to complete it. A Perfect Man must of necessity be the outcome of creation by a Perfect God. But a perfect man apart from God is an impossibility. An Adam without the knowledge of good and evil was a step toward such a glorious being, but like the child with undeveloped frame, his first steps in life were erratic and uncertain. It is in Christ Jesus alone that we are able to see man as he exists in the mind of God, and when God takes upon himself in the person of Jesus Christ the form of man, he is not only "commending his love toward us," but is also showing us in the perfect life of Christ what a man inspired, "without measure," with the Spirit of God can do, although placed in the most unfavorable and antagonistic surroundings. In his resurrection and glorification at the right hand of God we see the destiny God has in mind for his glorious creation, Man, when he has, as he says, "drawn all men unto himself," and "raised them up to sit in heavenly places."

For as in nature that which we now see and enjoy is the result of long progression through various preparatory stages, so it is not yet that we see all things put under the Son of man, nor do we see in any of the children of men, a perfect man; that is, a man who clearly reflects only the character of God. Man passes through a natural state in the first stages of his development to the spiritual state that God has in view for him. If this is so, why be surprised at what men call the fall of Adam? Was it a fall? Was it not rather the natural result of the trial, the proving of a being, as yet incomplete? We do not say that Adam was not a perfect creation. All good works are of necessity quite perfect, but we may be and evidently are permitted to see his works, and man amongst them, in process of creation.

The natural man and the spiritual man are two conditions of one work, and we may well look in vain for the attributes of the later in the condition of the former. As Paul says in Corinthians, The natural man comes first in order, then the spiritual, and as we have borne the impress of the one, so we shall of the other.

My Christmas message then is: "Hope thou in God, for we shall yet praise him who is the health of our countenance and our God." EDWARD BATTY.

DAWLISH, ENGLAND.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Passover.—Exodus. xii. 1-17.

(Lesson for December 15.)

GOLDEN TEXT.—Christ, our Passover, is sacrificed for us. 1. Cor. v. 7.

INTRODUCTION. — This lesson may properly include the whole story of the Passover, and the preparations to depart from Egypt. We have seen that after Moses received his commission to deliver Israel, and was armed with miraculous signs by which to convince them that his message was of God, he went to his father-in-law and obtained his permission to return to Egypt; that on his way there, Aaron (the saint—Ps. cvi. 16—and a type of the saints of God), who was to be his spokesman, went up and "met him in the mount of God;" that then Moses and Aaron went to Pharaoh, delivered God's message, and brought upon Egypt the series of plagues. There were ten in all—three that came upon Israel and Egypt alike, and the "seven last plagues," which came only upon Egypt. After nine of these plagues had come upon the oppressors, Pharaoh's heart was still hardened, and he was unwilling to let Israel go. The Passover, the subject

(*Continued on page 377.*)

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EDITOR'S APPOINTMENTS.

Dec. 15., Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Dec. 16, and 18, Chicago, Ill., 6006 Green St. 7:30 p. m.

Dec. 22, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 28, & 29, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 375.*)

of this lesson, was instituted just before the tenth plague—the death of the first-born. This had been threatened (Ex. xi.), but the word was not believed.

The fact that this was the second coming of Moses to Israel, and that their deliverance was wrought by the plagues—even "the seven last," as in Revelation xv. and xvi.—makes it appear that, so far, at least, as Israel is concerned, the antitype of these things will be after the Lord's second coming to them. Yet there are New Testament reasons for the idea that the coming out of Egypt and the wilderness journey find at least a partial fulfillment in the experience of the Church in this age.—1. Cor. x. But in the sense in which we are now eating the Passover and under the blood, are we not yet in Egypt—our deliverance being future?

I. THEIR NEW YEAR.—Vs. 1, 2. "The Lord spake." It was Jehovah, or the Angel of his Presence, who planned the whole program. Moses was as God to Aaron (and Pharaoh) and Aaron was his spokesman.—Ex. iv. 16. These instructions were given in time for the Israelites to prepare for their sudden departure. "This month,"—Abib, (the month of ears) later called Nisan—formerly the seventh month of their year, which began in the Autumn,—was now to be their first month—their new (or religious) year beginning with the first new moon after the Spring equinox. Their deliverance was marked by this change. Autumn represents death, but Spring suggests resurrection. As their year began with the new moon, the Passover was always at full moon. The darkness at the death of Christ could not have been caused by the moon eclipsing the sun, as that occurs only at dark moon.

II. THE LAMB. — Vs. 3-10. Moses was to speak to "all the congregation," —probably through their elders. They were no doubt organized something like an army, so that instructions might be readily communicated. God's message was that each household (or two small families combined) should, on the tenth day of this first month, take to them a lamb, or kid, (it must be a male under a year old), and keep it until the fourteenth day of the month; and then they were all to be killed "in the evening," or "between the two evenings," (margin)—probably about three o'clock in the afternoon. The blood was to be sprinkled on the doorposts of their houses, where in the following night they were to eat the flesh, with unleavened bread and bitter herbs. They were not to eat it raw; nor soak it in water, but roast it with fire. It was all to be eaten, or if any remained till morning, it was to be burned with fire.

From the "Golden Text" we learn that the passover lamb was a type of Christ, and that he was sacrificed for us. But there is a marked difference between what is meant by this lamb and by the bullock of the atonement day,—the tenth day of the seventh month.—Lev. xvi. 29. Both were types of Christ, but not of the same phase of his work. The bullock was to make atonement, or reconciliation, and therefore represented the enmity to be destroyed. Because of this, its blood (the evidence of the completeness of the death of the enmity) was sprinkled on the mercy-seat in the typical heaven, and its flesh was not to be eaten, but, as a useless thing—a type of the body of sin—to be destroyed with fire without the camp. But the lamb was to be eaten, and its blood sprinkled on the dwellings of the people. Christ as the Lamb is therefore the Bread of the higher life. Of this he said: "The bread that I will give is my flesh, which I will give for the life of the world;" "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life. * * For my flesh is meat indeed, and my blood is drink

indeed."—See John vi. 51-58. The bullock sacrificed suggests the destruction of the enmity, while the Passover suggests protection and putting on Christ.

The unleavened bread and the bitter herbs may represent the unpleasant things, the trials and sufferings in which those who live by and for Christ share with him. But "if we suffer, we shall also reign with him."

III. THE PASSING OVER.—Vs. 11-13. Fully prepared for their journey,—loins girded, feet shod, staff in hand,—they were to eat in haste. The feast was called "The Lord's Passover," because in that night the Lord passed over the houses marked with the blood (type of the life or Spirit of Christ), but entered every Egyptian home and destroyed their firstborn. This was a blow at the gods or rulers of Egypt—type of the Satanic world powers. There was no mercy for them. They must perish. Only the firstborn were in danger that night. Then only the firstborn of Israel were saved from death by the Passover. The Christians of the gospel age are but "the firstfruits" unto the Lord, and are to reign with Christ. But while only the firstborn were saved that night, all for whom the lamb was slain ate it and were, later, delivered from bondage.—See Rom. viii. 21. There is hope for the world as well as for the firstfruits.

IV. THE MEMORIAL. — Vs. 14-17. This feast was to be a memorial of their deliverance, throughout their generations, forever—or until it found its fulfillment in Christ. The chapter goes on to tell how the national festival should be observed in later years. In connection with it was to be a seven days' feast of unleavened bread. They were to teach their children the lesson of faith in God who had wrought for the nation such a great deliverance.

There is no hope for any of us except by Him of whom the lamb was a type—"the Lamb of God which taketh away the sin of the world."—John i. 29. God help us to eat his flesh and drink his blood, so that we may grow up into him, and manifest his saving power to those around us.

Passage of the Red Sea.—Exod. xiv. 13-27.
(Lesson for Dec. 22.)

GOLDEN TEXT.—I will sing unto the Lord, for he hath triumphed gloriously.—Ex. xv. 1.

INTRODUCTION.—In our last lesson we left the Israelites celebrating the first Passover. It was killed and eaten and its blood was sprinkled on their doorposts. The Lord fulfilled his promise to *pass over* their homes and spare their firstborn; and he also fulfilled his threatening by sending the tenth plague upon Egypt; and all their firstborn were dead. It was a fearful night for the Egyptians. Their grief was overwhelming. Pharaoh owned that the plague was from the Lord, and commanded Moses and Aaron and all Israel to leave Egypt at once, to serve their God, and to take their stock with them; and he asked their blessing. The people of Egypt were anxious that they should depart in haste, and said: "We be all dead men." When asked for their silver, gold and clothing, they were freely given. (They did not borrow, as the authorized version says.—See R. V. There was no promise to return these things. They had earned more than they received. They needed the gold and the silver in the later service of the Lord. There was neither fraud nor injustice in this transaction.) They went out in haste, in triumph, and *on time*.—xii. 40, 41. The slave power was overcome, and the slaves were free.

Modern investigations show that there were three routes from Egypt to Palestine,—the Philistia Road, the Wall Road, and the Red Sea Road. The first was the short road, but it led thro "the land of the Philistines," and there was danger that might have tempted them to return to Egypt.—xiii. 17. The

second road was "the way of Shur,"—wall—(Gen. xvi. 7), and is the central road. It goes straight into the desert, leading to Palestine by Beersheba and Hebron—probably the way by which Abraham and Jacob went to Egypt. The long stretch of desert may have been against this way for so many people with their sheep and cattle. The third road was the one the Lord chose,—"the way of the wilderness of the Red Sea."—xiii. 18. It cut across the wilderness, between the two arms of the Red Sea. It is the great route for caravans to Mecca today.

On leaving Egypt Moses did not forget his oath concerning the bones of Joseph.—xiii. 19.

The Lord guided the emigrants in the way they should go. Though at first they were permitted and even commanded to leave Egypt, yet afterward, Pharaoh's heart was again hardened, and his army followed them as fugitives. They were overtaken as they camped by the Sea, where they seemed to be "entangled in the land," or in a trap. When Israel saw their own apparent danger, they were afraid, and cried to the Lord, and complained bitterly against Moses, thinking (or at least saying) it would have been better to remain slaves in Egypt than to die in the wilderness.—xiv. 1-12.

I. MOSES ENCOURAGED THE PEOPLE. Vs. 13-18. Moses' faith seems not to have wavered, and he said: "Fear not, stand still, and see the salvation of the Lord," assuring them that He would fight for them, and that they would see their oppressors no more. Moses may have called on the Lord, for the word came to him: "Why criest thou unto me? speak unto the children of Israel that they go forward." There are times for earnest prayer, but this was a time for action. Moses said: "Stand still," but the Lord said: "Go forward." (Let us heed this lesson.) Then the Lord told Moses to use his rod and divide the waters, assuring them that Israel would go over on dry ground, and that their enemies, attempting to follow, would perish; and, further, the Egyptians would know the Lord when his name was honored. Egypt being a type of the world, this suggests the blessing of the world after its old ruling powers have perished.

II. CROSSING THE RED SEA.—Vs. 19-25. The night came on. The first part was dark, as it was several days past the full moon of the passover. But the Angel of the Lord, manifested in "the pillar of the cloud," who had led them, moved and went behind them. All that night it stood between the two camps, and while it was light to Israel, it was darkness to Pharaoh's army.

It is always safe to trust and obey the Lord. He always stands between the obedient and their real danger. He is their Light and Protector.

Moses, as God commanded him, stretched out his hand (the rod in it) over the Sea; and the Lord, using "a strong east wind," caused the waters to divide, and the sea to be as dry land. In Ex. xv. 8 this is spoken of as a fearful storm.—See also Ps. lxxvii. 16-20. God sometimes uses natural agencies to accomplish his purpose. But he is not limited to them. Between two walls of water, he led his people through on dry ground.

The Lord removes obstacles that we in the line of duty cannot overcome. "The angel of the Lord encampeth round about" his children. He says: "When thou passest through the waters, I will be with thee, and they shall not overwhelm thee."

"The Egyptians pursued." Pharaoh, after the first excitement of grief was past, no doubt lost his faith as to the divine interference. Full of disappointment and anger, and almost in despair at the loss of the slaves, he led (or sent) his army into the Sea. But again the Lord interfered, "and troubled the host

of the Egyptians," and "bound their chariot wheels," so that again they confessed that he was on Israel's side, and proposed to flee.

Seldom do people give up their slaves willingly. The prince of darkness is never willing that his subjects should start in the Lord's service, and he does all he can to get them back into the world. He yields only when he must.

III. PHARAOH'S ARMY DESTROYED. Vs. 26, 27. In obedience to God's command, Moses stretched his hand, with the rod in it, over the Sea, and the Egyptian army was completely overwhelmed and destroyed. "Not one of them" escaped. This was a great deliverance for Israel. Egypt troubled them no more. The enemies of later days were of other kinds.

CHRISTMAS SUGGESTIONS FROM THE EXODUS.—Egypt is a type of the world. Israel in the bondage of Egypt is a type of man—God's son—in the bondage of sin. "When Israel was a child, then I loved him, and called my son out of Egypt."—Hos. xi. 1. The Lord Jesus came into the world, sharing our nature, to be man's Deliverer. Like Moses, He wrought great signs to convince the people. He called them from the bondage of sin; and as many as received him he led out. The deliverance at the Red Sea seems to be a type of the deliverance by the Sacrifice of Christ, (Rom. v. 10, 11; Eph. ii. 13-16), or of the crossing from Judaism into the Christian dispensation.—1. Cor. x. 1-11. As Israel was baptized unto Moses in the cloud and in the sea, so the young Church was baptized unto Christ by the Spirit at Pentecost, and started on her journey to the heavenly Canaan, of which the wilderness journey to the earthly Canaan was a type. The same principle is applicable at the conversion of each individual—when he leaves Egypt (the natural or unregenerate state) on the way to Canaan (the heavenly state or home) by the way of the Red Sea (the Cross or the way of life by death.) It is not merely when the truth, that Jesus died and rose for us, is believed, but when the spirit of the cross (self-sacrifice, or the death of the lower nature) takes possession of the mind. Crossing the Red Sea (which is called a baptism) is like a death and a birth (death to sin and a birth or resurrection to a life of righteousness) of which water baptism is a symbol. Then follows the pilgrimage in which we have spiritual food and drink, typified of old by the manna, and the water from the rock, and now symbolized by the Lord's Supper. And while Egypt is behind, and all our past sins are forgiven, there are still inner foes to conquer and destroy, that we may be cleansed from all unrighteousness, and prepared for our future home and work. The Christian pilgrimage is not a perfect life, but a growing and overcoming life. our work being, by the Spirit's help, to realize in our experience the double change symbolized in our baptism.

In this Christmas time may we all remember that though the birth of the Christ-Child was, humanly speaking, a small thing, yet in him lay (like the oak in the acorn) the potency for the full manifestation of God and the salvation of mankind—their creation in his own image as seen in the perfected or glorified Christ.

(We omit the Review for Dec. 29.)

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OUR NINETEENTH YEAR CLOSING.

THE Nineteenth Volume of the HOPE here closes, and our purpose still is, with the Lord's help, to "Go forward." Judging from our correspondence, the paper is still meeting a felt want, and carrying a message of truth and comfort to many hearts. Its mission still is to proclaim the gospel of God's universal and unchanging love, the uplifting of all mankind thereby, and the vital relation of Christ Jesus to the work of revelation and salvation. Without belittling the work on other lines, we are confident that on this line there is much yet to be done, and we are thankful for the great privilege of sharing in it. Our work is non-sectarian. It goes into the various denominations, and is almost world-wide, and many are rejoicing in the larger view of God's love and plan and the larger hope for man. But we have fellowship for all who love our Lord and Saviour, and a fellow-feeling with them in their good work. We rejoice in the essential unity of all Christians—and of mankind.

The HOPE is still free from debt, except the debt of love and gratitude to its friends, who have carried it on their hearts to the throne of grace, and have made up its deficiency. We have done more missionary work this year than usual, and hope for growth on this line. We still look for the blessing of God on our work, and desire the prayers and cooperation of all who think it is a good work. We need prompt renewals, and hope for many new subscribers. Remember, a dollar sends the HOPE to two new readers for a year. We still send it free to the Lord's poor who ask for it,—this on account of freewill offerings. Some pay for their paper by sending twenty-five cents four times a year, and do not find it hard. They find blessing in the effort. If we all—editor, contributors and readers—do our best, no doubt the work will be prospered and be a blessing.

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Those who want the bound volume of this year please order at once, that we may know how many to have bound. Price, $1.15.

All the workers on the HOPE wish all our readers a happy Christmas and New Year.—EDITOR.

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EXTRACTS FROM LETTERS.

A Brief Review.

THE HOPE comes so full of living, precious truths that I am feasting continually. It is like a banquet, course after course, and each one so in harmony with the rest. The wisdom of the Master is manifest. (Made of God, unto you wisdom.)

The October number is so full—"Gospel and Experience." The overcomers reign or rule *with* Christ, to bless the nations, while the large class do service *for* Christ in his glorious work of blessing, instead of ruling, directing.

Then Joseph—Oh! how full of blessed light the whole subject is. Some of us have seen Potiphar's kitchen, the prison, the pit, and the many experiences of that man of God, chosen and ordained, and drank his full cup. We can spell Joseph with a knowledge of its meaning. And the ending up of his life is just as sure to us as the past has been; and it is not far off. The exaltation is for Joseph.

Next the HOPE of October 15. Exceedingly good. And just as sure as the headless beast comes up, he is to go into perdition—destruction. I had read "Revelation xvii." in DAY DAWN time and again, but I never till now saw it in its present clear, brilliant light. It is beautifully clear—indited by the Lord, and sent by the Holy Spirit—Christ's Spokesman.

The Lord has given you the clear light on "The Elijah." Now we see *why* the overcomers reign with Christ just one thousand years. It is the spiritual or antitypical Jubilee—also the Elijah work, under another type or figure. Every type must have an antitype, and Jubilee means Restitution. I have seen it dimly before, and believed it accordingly, but now I see it in its clear light, and can therefore testify.

The November 1 and 15 numbers are full. I am delighted. I had it in mind to ask your thought about "The Great White Throne" being set, and so you have answered before I asked. I believe the Lord is using you to give us light on some of the deep things of his word. I like your answer about the "Throne," etc. I believe it is correct.

I greatly love all these divine truths. They are heavenly manna to me,—sweeter than honey. "Let There Be Light," in Nov. 1, is good and clear.

How refreshing to hear from those with whom we have become familiar through the HOPE! Their names sound of family names. We miss Sister Bishop, dear saint, and Sister Haskell, beloved *of* the Lord, and greatly beloved of us *in* the Lord. He makes no mistakes in our lives, nor in our death.—Amen.

Thanks for the information that *age* and *dispensation* are not the same. It sheds light on many points. God in heaven bless you. L. D. HEATH,

CHICAGO, ILL.

Missionary Work.

I WILL enclose $2.00, one to renew my subscription for 1902, and for the other, send me fifty copies of the HOPE for missionary purposes, which I will use as I can. Send me also two dozen "Sabbath" tracts, one dozen "Easter Gospel," and one dozen "Joyful Message."

I hope the Lord will prosper you in your labor of love. Had I noticed in time that you were to be in Pittsburg, I would have endeavored to meet you there, as I have a desire to see you. Bro. Alex. Shaw, of Philadelphia, some years ago gave me one of your photographs, so that I have an idea of your appearance; but, God willing, I would like to meet you in the flesh. But if not, it will be all right anyway.

I truly believe you are spreading the truth as it is opened to you by the Spirit of Truth. May God bless you in this work.

Yours in the love of Christ, and for a further knowledge of the truth.

CHESTER, PA. M. A. S.

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